An Enlightening Commentary into the Light of the Holy Qur'an vol. 14

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The light of Islam has enlightened and continuing to enlighten every corner in the world and seekers of truth have closely associated to the Holy Quran which carries the Word of Allah (SWT) to humanity. With increasing focus and attention to the Holy Quran, efforts has been done to provide a pure, correct and accurate translation of this divine book. But sometimes it is difficult for the readers to understand all of the apparent and hidden meanings and it is the duty of every Muslim, man or woman, to read, understand and contemplate on the Holy Qur'an according to his own capacity. Hence, the need for proper explanation becomes obvious and necessary. The book titled, "An Enlightening Commentary into the Light of the Holy Qur'an" compiled by a group of Muslim scholars, under the direction of Ayatullah Allamah Al-Hajj Sayyid Kamal Faqih Imani is a valuable effort which presents a thorough commentary on the Quran in 20 volumes made available to the reader.

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Translator(s):

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Introduction

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ

In The Name of Allah, The Beneficent, The Merciful

"Verily the Qur'an doth guide to that which is most right (or stable) (to run societies), and giveth the glad tidings to the Believers who work deeds of righteousness, that they shall have a magnificent reward"1.

“We have sent down to thee the book explaining all things, a Guide, a Mercy, and Glad tidings to Muslims" [2].

“When those come to thee who believe **in** ***Our Signs, say: 'Peace be on you: Your Lord hath inscribed for Himself*** **(*****the rule on Mercy; verily, if any of you did evil in ignorance, and thereafter repented, and amended*** **(*****his conduct*****)*****, Lo! He is oft-forgiving, Most Merciful”*** [3].

The light of Islam is illuminating hearts of individuals in nearly all parts of the world, in spite of heavy barriers and careful controls and religious interrogation exerted by not only many governments of non-Muslim nations, but also in some Muslim countries, against their believing people, especially during the years after the Islamic Revolution of Iran.

The effective influence of the light of the truth together with the speed in the movement of the Age has brought forth a more vital exchange of thought and religious ideology in connection with the Holy Qur'an.

In regard to this, we refer to what the Messenger of Allah (S) has said about it:

When afflictions surround you like the dark night refer to the Qur'an, because, it is an Intercessor whose intercession is accepted. It reports the evils (*of people*) *which will be confirmed. It leads the person to Heaven who puts it in front of himself* (*follows it*)*; and he who puts it behind himself* (*neglects it*) *will be driven to Hell.*

This very Qur'an is the best guide to the best ways. It is a Book in *which there are useful explanations, statements and gaining* (*of goals*)*. It is the Separator* (*of right and wrong*). [4]

Obviously, those people whose language is not Arabic can refer to the Holy Book in English, because this is an international language and it is possible for all nations with any native language, to read and understand it in English. As far as we know, there are more than 50 different English translations of Qur'an available in Iran alone, and probably others exist in libraries (and homes) throughout the world.

This makes it easy for the lovers of truth to obtain the knowledge of the Holy Qur'an and Islamic ideology, through the medium of English, which formerly was acquired directly by the Arabic and Persian languages.

But, a fact should be mentioned here that not all of the words of Allah are easily understood by ordinary people and need explanatory commentary, i.e. 'Tafsir’.

Alongside this path, there are some problems that those eager to learn the Qur'anic truth should know and be careful of. Hence, we deal here with some of the difficulties we were involved in and recognized when we were preparing this endeavour; the fruit of our humble labour of more than three years, a translation of the commentary of over one section (of the 30 sections) of the Holy Qur'an from different commentary sources.

The work is based upon popular commentaries accepted by Muslim scholars. We consulted other books and present living scholars, learned in the Qur'anic Sciences for our work to produce this commentary in a simple standard of English easily understood by the laymen.

The style of writing here is a mixture of British-English and American-English, understandable for all the readers; even for those acquainted with only one of them. However, excuse us for using interchangeable spellings. If both are used, from time to time, they are acceptable; for example, honour and honor.

Not All English Versions of Quran Are Acceptable

Some Western translators of the Holy Qur'an; not all of them, and some producers of literature on Islam in the English language, are the anti-Muslim elements which are busy in distorting the facts about the faith to create disruption in Islamic ideology.

These hostile minds have attempted to black-list the Holy Prophet (S) and the religion of Islam, through their purposeful and subtle mis-translations, mis-interpretations, mis-representations and distortion of the facts.

The distortion and the misinterpretations are so skilfully decorated in linguistic excellence and delusive logic that the blind lovers of the English language, who are hardly or even totally unaware of the actual Qur'anic factors of their own faith, get caught up in the falsehood tempered with eloquence and they swallow the 'sugar-coated poisonous pills of deceit' allowing themselves to become duly conditioned to serve the purpose of the publications of the hostile camps.

The current standing of Evil has always been against the Truth in the history of man, even before written history, when the sons of Adam came into existence.

When these antagonistic elements have successfully extended their active influence upon our own religion, ideology and social tradition, we are also duty bound to Allah, His Final Word (the Holy Qur'an), the Faith, and to Islam, to do our best to present to every sincere seeker of Truth, a selection of a translation of the verses of the Holy Qur'an of the original Arabic text, and the 'Tafsir' (commentary) of them.

By the way, we believe that it is the essential belief of 'Shi'a' that the present Qur'an, that which is in our hands today, is the Holy Book of Allah, revealed to the holy Prophet Muhammad (S), as arranged and compiled during his lifetime and read out to him and it contains nothing less or more than what was revealed.

And it should be noted that,

"Nay, but it is a Glorious Qur'an, (inscribed) in a tablet preserved."[5]**,**

whose present arrangement is the order in which the various verses were sorted and arranged at the

command of the Holy Prophet (S), himself.

This is the uncorrupted or undisturbed Word of *Allah,* the preservation of which has been guaranteed by *Allah,* Himself:

"We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption)"[6].

Furthermore, the English translations, along with the Arabic text of the verses, in this book, are selected from different translations of English versions of the Holy Qur'an, (whose names are listed at the end of the book under the title of **'References'**) which are from the best available sources in which some better styles and more proper meanings are employed. The translator and editor did their best to preserve this divine message and in conveying the Qur'anic facts in English.

In a few instances this writer, the translator, changed a word of those existing translations to a better one, from the existing material which was employed in this work.

What is a 'Commentary'?

A pure, correct, accurate translation of the Qur'an is necessary, but sometimes it is difficult for the readers to understand all of the apparent and hidden meanings and it is the duty of every Muslim, man or woman to read, understand and contemplate on the Holy Qur'an according to his own capacity:

"...read you, therefore, of the Qur'an as much as may be easy for you.."[7].

This reading has to be done not only with the tongue, voice and eyes; a mere recitation, but, also, with the best light that our intellect can supply, and even more, with the truest and purest light which our heart and conscience give us.

However, it is not always possible to fully understand the Holy Book as *Allah* says:

"That is indeed a Qur'an most honourable,"Which none shall touch but those who are purified"[8].

Thus, some additional information is needed. For example, it is sometimes necessary, for understanding the text, to refer to the particular occasion for the revelation of a particular verse; or to know the philological changes of a word used at the time of revelation or before it and the meaning that it has in Arabic, today.

Or the alphabetical symbols which evidently and undoubtedly are secrets, and especially the ambiguous /mutashabihat/; the knowledge of which has been announced to be with the /rasixuna fil 'ilm/; those deeply established in knowledge.

They are some things that only 'the particular ones, the sinless ones', besides the Prophet (S), himself,

viz, Ahlul-Bait, knew with all the Qur'anic facts and talked about them in their traditions and narrations (as He says:

"And whom We had taught knowledge from Our own Presence"[9].

For instance, the Apostle, himself, answered the questions which used to be asked by people as to the meaning of certain words in the verses revealed, or details of certain historical or spiritual matters on which they sought more enlightenment. These answers and explanations or in other words, the commentaries were gathered by some Companions /ashab/ and were afterward written down which are called 'Hadith' or 'traditions'.

Of course, the holy Prophet (S) had openly declared in Hadith-uth- Thaqalayn that the Qur'an is with the Ahlul-Bait, and to avoid going astray, the Muslims should be attached to these two. Later, the Ahlul-Bait's explanations and narrations, were added to them and together with the effect of expert religious scholars, in the past and present, established 'Exegesis' (explanation of Qur'an) which became a science in itself and was called 'Tafsir', commentary.

'Commentary' shows how every verse, or group of verses, were revealed to the holy Prophet (S) on a particular occasion, but which also has a general meaning. The particular occasion and the particular people concerned have passed away, but the general meaning and its application remain true for all time.

This is also one of the miracles of the Qur'an that with the help of 'commentary' it is always open and it is always new for those new generations to come.

The Current Commentary

As was mentioned earlier, the light of Islam is enlightening every corner in the world and seekers of truth, having referred to the translations of the Holy Qur'an, find that they need 'Tafsir', (commentary).

Some of them, Shi'a believers in particular have been led to this Center; Imam Ali (a) Library, requesting a clear, concise English Tafsir; 'a commentary of the Holy Qur'an'.

From the beginning of Islam until today (although many times the Holy Qur'an has been translated into English and a few of them are published with brief, detailed commentary, as footnotes, there has rarely been, as far as we know, a fairly complete commentary in English sufficient for them to find their answers. So the decision was made to supply this commentary.

Ayatullah Mujahed Al-Hajj, Allamah Sayyid Kamal Faqhih Imani, the founder and responsible party of this Islamic Scientific Research Center, approached us and reported the situation to scholars and appropriate research societies.

Then 12 people, who had varying nationalities and educational backgrounds, especially from the point of the English language and Islamic Theology, gathered. In their first gathering, which was held on 28th Safar, 1412 (1370 H. / 1991), they concluded that the commentary of the whole Qur'an which they intended to supply in English, would take many years to produce.

In order to quench the thirst of the lovers of Truth who had demanded it again and again, they decided to supply the commentary of the last section of the Qur'an, as a sample, and after its publication and receiving constructive comments by the readers and with a better skillfulness of the ones involved, the translation of the commentary would begin from the beginning of the Holy Qur'an.

Therefore, they thought it would be better that the sample, entitled **'An Enlightening Commentary Into the Light of the Holy Qur'an',** begin with Surah Insan, the end of the 29th Section, because the Qur'an was revealed for the improvement of Man and this Surah is about Man and his creation from a lowly life–germ which can develop unto the highest point where no other creature can ascend.

But, after several weeks the number of us dwindled to a handful and after some months, until the present, we remain two people; the translator and the editor. During this period of more than three years, a few people have tried their hands at this task to have a share in the translation, but, for different reasons, they were not successful.

However, we are completely grateful for their efforts and extend our thanks for their attempts, as well as to those who had any involvement in this work.

Attributes Needed for Working on This Kind of Commentary

This endeavour needed not only the knowledge and skillfulness in the English language, but also the knowledge of Arabic, and Islamic science and culture, because Tafsir is an attempt to analyze and explain the meaning of verses in the Holy Qur'an.

Moreover, Allah, Himself, says:

"We have sent down to thee the book explaining all things, a Guide, a Mercy, and Glad Tidings to Muslims"[10].

Then, it needs that those involved know a little bit about almost all sciences and knowledge that human beings are concerned with when working with the commentary. Also, the phonetic sound systems of the two languages, English and Arabic, are different. Therefore, when an Arabic word from the Qur'an is mentioned in the English text, it is shown with the phonetic alphabet and in its special phonetical sign, i.e.: / /, to avoid using 'Arabic script' in the book, as far as possible.

A transliteration table of the Arabic letters and sounds and the corresponding phonetic signs, applied in this book, is given at the beginning of the book.

The Problems in Translating

We tried to avoid mixing up our own personal theories and conclusions with the interpretation of the text itself. With the help of Allah*,* we did our best; at times asking for guidance from some learned religious men (Ruhaniyan), and used all the knowledge and experience we possessed in the service of the Holy Qur'an for its commentary, hoping that *Allah* accepts it.

The nature of this sort of endeavour is so that, in the course of translation, some difficulties arise from various causes.

For instance, cultures in the Arabic language and English language are different so that some of the words like /amrun bayn al amrayn/ in the case of fatalism and freewill are nearly impossible to translate into English, because of the difference in the concept in English literature; or the meaning of a word like 'prostration', in English, is rather different with what /sajdah/ exactly means in Arabic.

In such cases, we selected the meaning of the words from among what the earlier commentators and phililogists used and where they were not unanimous, we also used the ideas of new writers, who had reasonable advantages in their interpretations, when the senses adopted with the commentary sources that we were taking and translating materials from. Explanations, of course are always helpful which we took benefit from, too.

It is noteworthy that there are some circumstances in the text, of the commentary, in which a verse or verses of Qur'an from other Suras rather than the Surah under discussion are mentioned as evidence or, thereby, for strengthening the idea.

The text of these verses and also the traditions and narrations from the holy Prophet or Ahlul-Bait (a) is printed in bolder type than the running commentary in order to distinguish, at a glance, the substance from the shadow. Also, the mentioned verses are generally taken from A. Yusuf Ali's translation.

It Was Only By His Merciful Will!

Translators Note

Both the editor and the translator have interesting factual stories to tell of how the way of this endeavour was paved by Providence and how they were divinely led to be absorbed into this task, Alhamdulillah. A few words given here in this regard are not to be misunderstood as a display of vanity for any peculiar distinction; for there is none.

It is purely to attract the attention of the readers to a living instance of the Providential implementation of the divine plan and how man drifts to his assignment and how matters are automatically manipulated, though, they seem yet only to be circumstantial.

"He said: Our Lord is He Who gave to each (*created*) *thing its form and nature and further gave* (*it*) *guidance"*[11].

For example, once, on a night, the writer of these lines, the translator, had seen in a dream that the Holy Qur'an, was placed, honourably, on a high position, wide open, high above a very great crowd of people amongst whom he was standing, watching. The full name of his was clearly written in the midst of the writings on the right page of it with magnificent bold letters.

The dream was obviously a good one, but it did not mean vividly to him at that time.

It was four years before he found out, in the course of translating the commentary of verses 11-16 from Surah 'Abasa No. 80, both the meaning of that dream and the cause of later changes in his career of twenty years, as a manager of a profitable Foreign Language Center, thanks to Allah.

It is always true what the Qur'an says:

"You will not unless Allah wills, surely Allah is All-Knowing, All-Wise"[12].

By His graceful arrangement this writer was separated from his almost material gains, of this fleeting world, to be set toward the assured, perfect, pure, spiritual rewards of the next, everlasting world from Him, Allah willing, when he began translating the commentary of the Qur'an and entered this great Divine Ocean of light, he found out that from earlier times such a success had been appointed and bestowed to him by Allah.

Therefore, all changes and graceful arrangements directly are from Him and it was His helpful Will that planned His graceful design and showered the ability and insight upon us to lead us to the present point. We are eagerly in hopes that He will help us and guide us in all cases to complete the task successfully so that He accepts it from us.

Editor's Note

In my case, it is a fact that only by the grace of Allah have I come to be at the helm working, side-by-side with the translator, on this commentary of the Holy Qur'an. Editing and checking this translation of '**An Enlightening commentary into the Light of the Holy Quran**' has been a most important and rewarding experience for me.

To be of value in this work several things were necessary; my mother tongue, English, was almost at the top of the list. Then, having the ability to use a computer and printer, which involved me having to learn and use a Farsi program named Zarnegar, produced in Tehran, Iran, I was able to make use of the wonderful array of fonts it contains; necessary to type the Arabic and English languages.

Next, living in Iran, for four years, has made it possible for me to become acquainted with the native

language and customs. However, the greatest asset, of all, is that I am a Shi'a Muslim woman.

It is fifteen (15) years from now, that in America, I became enlightened to the existence of the Holy Qur'an and accepted it as a better way of life. Over this period of time it has put me in touch with the purity of the religion and the logical answers to the religious questions I had as a Catholic.

My father told us (during our childhood) that if we ever wanted to know anything we should go to the source and to always have the correct tools on hand to do the job right.

When I started hearing and seeing, on television, the upheaval of the Islamic Revolution, in Iran, and the speech of a brave and courageous man they called Ayatullah Khomeini, I became very intense on knowing why it was happening and in knowing who this man was who had been exiled and was making his return to his homeland.

"Our Lord! We have heard the call of one calling (us) to faith, 'Believe ye in the Lord,, and we have believed. Our Lord! Forgive us our sins, blot out from us our iniquities, and take to Thyself our souls in the company of the righteous"[13].

It was something more spectacular than I had ever read about in my high school history books. There was a charge in it that I could not explain, and up until that time, I had never really heard anything about Islam, Prophet Muhammad or Muslims, for that matter.

I bought ***A. Yussuf Ali's English Translation of the Holy Qur'an,*** basing my decision on my father's counsel and I began from page one.

It was talking about the same things I had already learned; Adam and Eve in the Garden, disobeyed God due to the wiles of Satan and then, were expelled to Earth; Moses is given the scripture and leads his people out of Egypt, but they forfeited their covenant for a golden calf; Abraham, Ismail and Issac of the religion true, and there, Mary.

Hail Mary! Chaste, pure, chosen above other women, given glad tidings of a Word from Him; his name will be Christ Jesus, son of Mary, held in honor... [14]

And it went on: Practise charity, take care of the orphans, speak a speech that is just, beware of the deceits of the Unbelievers...I was in awe as I neared the end. No place was any obscenity found –no trace of ugliness which I found in the Bible –nothing but pure scripture; a complete religion, the one and only continuing from the first of Abraham. So, it became crystal clear to me that Islam is the final, refined message from God.

True, just, undeniable, containing what I had always felt and that is this: There is only One God; unique, needing no partner, powerful, and yet merciful and kind. How could God be more than one; Creator of such a vast universe and more?

With this understanding, though, came many tests to my new-found-faith; albeit necessary tests. Did I really believe - did I really submit to His Will - was I really worthy?

I began by only putting on a scarf, covering all of my hair.

"And say to the believing women...that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers..." [15]

Immediately the responses that I encountered proved the rightness of it all. I was chided, spit at, hit and cursed. Well, of course, a great deal of this was due to the propaganda which caused mass hysteria against Iran and not having their facts straight about the religion of Islam, however, it hurt just the same, but I had learned forgiveness and perseverance from my mother.

It was difficult for my family in the beginning; this change I was making, however, we are very close at heart, today, due to my faith and reliance on Allah.

"And out of kindness, lower to them the wing of humility, and say: 'My Lord! Bestow on them Thy Mercy even as they cherished me in childhood.'" [16]

Almost at once the veils over my understanding fell away and I started rejecting a lot of the 'big-business' propaganda that had infiltrated into my life.

"Let there be no compulsion in religion: Truth stands out clear from error; whosoever rejects Evil and believes in God bath grasped the most trustworthy hand-hold, that never breaks..." [17]

The 'Big Sell' eats away at the very fabric of human society to the point that life has only a superficial meaning and high value is put on every inanimate object which man can produce.

"The life of this world is alluring to those who reject faith, and they scoff at those who believe. But the righteous will be above them on the Day of Resurrection; for God bestows His abundance on whom He will " [18].

I had developed an intense desire to go to Iran--the country of martyrs; having an air so thick with emotions, direction and goal, at that time, and having the presence of an undeniable strength caressing it in the hands of an unseen power.

Ten years after I started practicing the tenets of Islam the opportunity presented itself for me to be able to fulfil my desire.

"Not equal are those Believers who sit (at home) and receive no hurt, and those who strive and fight in the cause...God has granted a grade higher to those who strive..." [19]

I wished very much to become involved in some type of work regarding the Holy Qur'an and in due time I was approached to work with a group of people on a commentary of the Holy Qur'an.

"***And for those who fear God, He prepares a way out" "And He provides for him from*** (***sources***) ***he never could imagine..."***[20]

Those of you who know anything about the rigors of editing know that it is very time-consuming and attention to detail is very necessary.

Spending many hours discussing the meaning of a single word, or phrase, can cause the ordinary soul to become frustrated, but that frustration is ultimately quelled when peace and tranquillity cover the heart at the point where there is that final agreement and gives those involved renewed enthusiasm to continue.

Sometimes you will notice more spacing than usual on a line or within the phonetic brackets (/ /), but this is due to the fact that the Zarnegar program is a Farsi program and it took much time trying to place the little phonetic line over, or the little dot under, the correct letter, because English is written from left to right and Farsi is written from right to left, so, I had a bit of anarchy on my hands for a time.

I leave you, now, in the hopes that you, too, will be provoked to question and seek. (Seek and you will find). Looking back, I feel that Allah does consider me worthy.

"God is the protector of those who have faith; from the depths of darkness He will lead them into light"[21].

Wa Salam.

1. 17:9
2. 16:89
3. 6:54
4. Usul al-Kafi, vol 2, p. 599.
5. 85:21, 22
6. 15:9
7. 73:20
8. 56:77, 79
9. 18:65
10. 16:89
11. 20:50
12. 76:30
13. 3:193
14. 3:42-45
15. 24:31
16. 17:24
17. 2:256
18. 2:212
19. 4:95
20. 65:2-3
21. 2:257

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By the way, it should be notified that for the translation of this volume, Tafsir Nemunah has been mainly utilized.

* * * *

يَأَيها النّاس قَدْ جَاءَكُم بُرْهَنٌ مِّن رَّبِّكُمْ وَ أَنزَلْنَا إِلَيْكُمْ نُوراً مّبِيناً

"O mankind! Verily there has come to you a convincing proof (***the Messenger and the Qur'an***) ***from your Lord: for We have sent unto you a light*** (***that is***) ***manifest."***[1]

إِنّا نحْنُ نَزّلْنَا الذِّكْرَ وَ إِنّا لَهُ لحَفِظونَ

"We have, without doubt, sent down the Message and We will assuredly Guard it (***from corruption***)***."***[2]

وَ مَنْ أَعْرَض عَن ذِكرِى فَإِنّ لَهُ مَعِيشةً ضنكاً وَ نحْشرُهُ يَوْمَ الْقِيَمَةِ أَعْمَى

"But whosoever turns away from My Message (***the Qur'an***)***, verily for him is a straitened toilsome life, and We shall raise him up blind on the Day of Judgement".***[3]

وَ نُنَزِّلُ مِنَ الْقُرْءَانِ مَا هُوَ شِفَاءٌ وَ رَحْمَةٌ لِّلْمُؤْمِنِينَ

"And We send down (***stage by stage***) ***of the Qur'an that which is a healing and a mercy for those who believe ..."***4

1. 4:174
2. 15:9
3. 20:124
4. 17:82

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A Presentation to Muslims

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ

يا أَيُّهَا الَّذِينَ آمَنُواْ أَطِيعُواْ اللّهَ وَأَطِيعُواْ الرَّسُولَ وَأُوْلِي الأَمْرِ مِنكُ

In The Name of Allah, The Beneficient, The Merciful

"O ye who believed! Obey Allah, and obey the Apostle, and those charged with authority among you". 1

(***'Those charged with authority'***

are only the twelve sinless Imams (a) and; at the time of occultation, Sources of Imitation, who are learned, pious, and just, should be referred to.)

في إكمال الدين في حديث عن جابر الجعفي عن جابر بن عبد الله الانصاري قال: قلت: يا رسول الله عرفنا الله ورسوله، فمن اولي الامر الذين قرن الله طاعتهم بطاعتك؟ فقال (ص) هم خلفائي يا جابر، وأئمة المسلمين بعدي أولهم علي بن أبي طالب، ثم الحسن والحسين، ثم علي بن الحسين، ثم محمد بن علي المعروف في التوراة بالباقر وستدركه يا جابر فإذا لقيته فاقرأه مني السلام. ثم الصادق جعفر بن محمد، ثم موسى بن جعفر، ثم علي بن موسى، ثم محمد بن علي، ثم علي بن محمد، ثم الحسن بن علي، ثم سميي وكنيي حجة الله في أرضه، وبقيته في عباده ابن الحسن بن علي، ذاك الذي يفتح الله على يديه مشارق الارض ومغاربها

In 'Ikmal-ud-Din' a tradition, through 'Jabir-il-Ju'fi', is narrated from Jabir-ibn- Abdillah thus:

I said:

"O Messenger of Allah, we have known Allah and His Apostle; then who is 'Ulil-Amr', those that Allah has made their obedience the same as your obedience?'

Then, the Prophet (S) said:

'O Jabir! they are, after me, my successors and the Guides of Muslims; the first of them is Ali-ibn-Abi Talib; then (Imam) Hassan, and (Imam) Husain; then Ali-ibn-il-Husain; then Muhammad-ibn-Ali, known in the Torah as Baqir, whom you will see.

O Jabir! When you visit him, give my regards to him. After him, there is Sadiq, -Ja'far-ibn-Muhammad; and after him Musa-ibn-Ja'far; then Ali-ibn-Musa; then Muhammad-ibn-Ali; then Ali-ibn-Muhammad, then Hassan-ibn-Ali; and after him (there comes) Al-Gha'im whose name and sir-name is the same as mine. He is Allah's Authority on the Earth and His Remainder amongst His servants.

*He is the son of (Imam) Hassan-ibn-Ali (a.-Askari). This is the very personality by whose hands Allah will open the Easts and Wests of the world.'*2

"قال الله تعالى: "وما ينطق عن الهوى إن هو إلا وحي يوحى

"Nor does the Apostle speak out of desire. It is naught but revelation that is revealed".3

قال النبي (ص): "إني تارك فيكم التقلين، كتاب الله حبل ممدود من السماء إلى الأرض وعترتي أهل بيتي، وإن اللطيف الخبير أخبرني أنهما لن يفترقا حتى يردا علي الحوض فانظروا بماذا تخلفوني" وفي حديث آخر: "لن تضلوا ما إن تمسكتم بهما"

The Prophet (S) said:

"I leave behind me two weighty (very worthy and important) things:

The book of Allah (i.e. the Quran), which is a stretched string from the heaven to the earth, and my progeny, my Ahlul-Bait; for verily Allah, The Merciful, The Aware, informed me that never, never, will these Two get separated from each other until they meet me at the Houd of Kauthar (the Pond of Abundance).

Therefore, be careful and contemplate on how you will treat them (after me)"

...and in another tradition it is added:

*"Never, never, shall you get astray if you attach yourself to these two".*4

Abul-Hassan-ir-Rida (a) said:

"May the Mercy of Allah be upon the servant who Keeps alive our commandment".

I asked him (a) how the one could keep your commandment alive.

He (a) said:

"He (can) learn our sciences and teach them to people. In fact if people knew (the merits) and goodnesses of our speech, surely they would follow us." 5

1. 4:59
2. Ikmal-ud-Din, Vol. 1, p. 253; with nearly similar meaning, in Yanabi-ul-Mawaddah, p. 117
3. 53:3,4
4. Ma'uni-ul-Akhbur, p. 90, tradition 2, & Musnad Ahmad-ibn-Hanbal, Vol. 3, p.17, and other books from the Sunnite School and Shi 'ah School mentioned in Ihqaq-ul-Haqq, Vol 9, p. 309 to 375
5. Ma' ani-ul-Akhbar, p. 180 & 'Uyun-i-Akbar-ur-Rida, Vol. 1, p. 207

Surah Al-'Ankabut, Section 5: To Argue in the Best Way Possible

Part (Juz') 21

Surah Al-'Ankabut, Chapter 29 - Verse 45

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اتْلُ مَآ أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَآءِ وَالْمُنكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ

In The Name of Allah, The Beneficent, The Merciful

45. "Recite that which has been revealed to you of the Book, and establish the prayer, verily prayer keeps (one) away from indecency and evil, and certainly the remembrance of Allah is greater, and Allah knows what you do."

In this verse Allah's commands to the Prophet (S) for reciting the Qur'an and establishing the prayer have come beside each other and it is for the sake that Qur'an and prayer are two strengthening sources of strength.

Allah, Who informs His Prophet (S) of a heavy responsibility, tells him to take help from two strengthening sources for performing this heavy responsibility; one is recitation of the Qur'an, and the other is establishing prayers.

However, after the end of different parts of the life story of the former nations and the great prophets and

the unpleasant manner of those nations with those Divine leaders, and the painful end of their lives, in order to comfort and console the Prophet (S) and for strengthening his spirit and showing a general and conclusive policy, the Qur'an, addressing him, commands him and at first says:

"Recite that which has been revealed to you of the Book..."

He (S) is commanded to recite these verses, because whatever he wants is found in them: knowledge and wisdom, advice and admonition, the criterion of the cognition of right and wrong, the means of enlightening of the heart and spirit, and the path of every group and people to move along, all are in the Qur'an.

He should recite it and apply it in his life, recite it and be inspired by it and recite it and enlighten his heart by the light of its recitation.

Next to this command, which is, indeed, an instructive one, it pays to the second command which is the main branch of education.

It says:

"...and establish the prayer, verily prayer keeps (*one*) ***away from indecency and evil..."***

Of course, since the nature of prayer reminds man the strongest restraining factor, i.e. the firm belief in origin and Resurrection, it has an impedimental effect from indecency and evil.

He who stands in prayer, says *'Allahu Akbar'*, and calls Allah higher than and beyond everything, he remembers his bounties, praises and glorifies Him, praises Him for His mercifulness and compassionateness, remembers the Day of His Judgment, confesses his servitude to Him, seeks for His help, asks Him to lead him to the straight Way, and he refuges to Him for the path of those inflicted with His wrath and those gone astray.[1]

No doubt, there will appear a movement in the heart and spirit of such a person toward the truth, purity, and piety.

He bows for Allah, he falls in prostration before Him, he contemplates deeply in His greatness, and forgets overweening and self-admiration.

He certifies to His Oneness, attests to the prophecy of the Prophet Muhammad (S), and he sends salutation to His Prophet and asks Allah in supplication that He appoints him among the righteous servants.

All these things create a wave of spirituality in him, a wave that can be considered as a barrier against sins.

This action is repeated several times in a day and night, and when he gets up in the morning he is

drowned in the remembrance of Allah.

At midday, when he is busy with material life, suddenly he hears the sound of 'Allahu 'Akbar' called by Mu'azzin, he ceases his current program and hastens to go to Him.

And even at the end of the day and at the beginning of the night, before he goes to bed to rest, he prattles with Him and makes his heart the centre of the rays of His Light. Moreover, while he is preparing himself for establishing prayer, he washes himself and purifies himself, he sends away unlawful things and anger from him and goes toward Him.

All these affairs have an impedimental effect against the line of indecency and evil. But as much as every prayer contains the conditions of perfection and the essence of worship, it keeps one away from indecency and evil. Sometimes it is a general and inclusive prohibition and sometimes it is a limited and partial prohibition.

It is often impossible that someone keeps up prayer but it affects him nothing, even when his prayer is untrue, even if he is sinful. This kind of prayer, of course, has a little effect, and if such persons did not keep up that very prayer, they would be more polluted than that.

Speaking more clearly, the prohibition from indecency and evil has naturally many degrees, and according to observing its conditions, every prayer deserves some of these degrees.

Some Traditions

1- A tradition indicates that the Prophet of Islam (S) once said:

"The five ritual prayers is like a stream with flowing wholesome water at the door of the house of one of you in which he washes himself five times a day, then there will remain no dirt (over his body)."[2]

2- Imam Amir-ul-Mu'mineen Ali (as) said:

"I recommend you to prayer and protecting it because verily it is the best deed and it is the pillar of your religion."[3]

3- We recite in a tradition from the Prophet (S) that a young man from the Helpers ('Ansar) once established prayer with the Prophet (S) while he was polluted with some ugly sins. Some persons went to the Prophet (S) and told him his circumstance.

He (S) said:

"Verily his prayer will finally purify him from his pollution one day."[4]

4- This very effect of prayer is so important that some Islamic traditions refer to it as the criterion of the accepted prayer and the none-accepted prayer.

For instance, Imam Sadiq (as) says:

"The one who likes to know whether his prayer has been accepted or not, he should see whether his prayer hindered him from indecency and evil, then with the same scale that it has hindered him, his prayer is accepted from him."[5]

5- Imam Baqir (as) said:

"Islam has been founded on five things: the prayer (Salat), the poor-rate (Zakat), Hajj pilgrimage, fasting, and wilayat (mastership) of Ahlul Bayt (as)."[6]

6- The Messenger of Allah (S) once said:

"Whoever protects his five (ritual) prayers, on the Day of Hereafter they will be light, guide, and (means of) deliverance for him."[7]

7- Imam Sadiq (as) said:

"The first thing that will be reckoned from a servant is the prayer. Then if the prayer is accepted, his other (good) deeds will be accepted, but if it is rejected his other (good) deeds will not be accepted either."[8]

8- Imam Baqir (as) said:

"When our children are five years old, we order them to establish the prayer, then when your children become seven years old, order them to establish the prayer."[9]

9- The Prophet (S) said:

"Allah says: 'Verily I have a covenant for my servant that if he establishes the prayer in its time I may not punish him, and that I admit him in Paradise without reckoning."[10]

10- The Messenger of Allah (S) said:

"Whoever takes his prayer light will not be of me and by Allah he will not arrive unto me in the pond (of Kauthar)."[11]

11- The Messenger of Allah (S) said:

"Whoever intentionally abandons the prayer his name will be written on the door of Hell among those who enter it."[12]

12- The Prophet (S) said:

"Never comes the time of prayer but an angel calls among people: 'O people! Stand up and by means of

your prayer, extinguish the fire you have kindled upon your selves'."[13]

Finally, at the end of the verse the Qur'an adds:

"...and certainly the remembrance of Allah is greater..."

The appearance of the above sentence is that there is a more important statement for prayer than this.

That is, one of other important effects and blessings of the prayer, which is also even more important than prohibition from indecency and evil, is that it reminds man of Allah that is the main cause of every goodness and prosperity.

Even the main factor of prohibition from indecency and evil is this very 'remembrance of Allah', too. Its superiority, in fact, is in that it is also counted the cause and the basis.

In principle, the remembrance of Allah is the source of life and peace for the hearts, and nothing is comparable with it.

The Qur'an says:

"...Behold! By Allah's remembrance (***only***) ***the hearts are set at rest."***[14]

In principle, the essence of all worships, irrespective of prayer and other than that, is the remembrance of Allah: The sayings of prayer, the acts of prayer, the preliminary deeds of prayer and the supplications after prayer all, indeed, revive the remembrance of Allah in man's heart.

It is noteworthy that in Surah Ta-Ha, No. 20, verse 14 this philosophy of prayer has been pointed out, and Allah tells Moses:

"...and establish prayer for My remembrance."

And in view of the fact that the men's intentions and the level of the attention of their hearts in prayer, as well as other worships, is very different.

So at the end of the verse, the Qur'an says:

"...and Allah knows what you do."

Allah knows the deeds you do in hidden or manifestly, the intentions you have in your mind, and the words you utter by your tongue.

The Effect of Prayer in an Individual and in Society

Prayer is not a thing the philosophy of which can be concealed to anyone, yet attention to the text of the verses of the Qur'an and Islamic narrations lead us to some more narrow points in this grand.

1. The spirit, bases, preliminary, result and, finally, the philosophy of prayer is the remembrance of Allah. It is that very ‘remembrance of Allah’ which has been mentioned in the above verse as the most superior result.

Of course, it must be a remembrance which paves the way for contemplation, and a contemplation which leads to action; as Imam Sadiq (as) on the commentary of the phrase: /wa li�ikr–ullah–i–’akbar/ says:

“The remembrance of Allah at the time of performing a ‘lawful’ and ‘unlawful’ action.”[15]

(That is, one must remember Allah and goes to a lawful thing and renounces an unlawful one.)

2. The prayer is a means for wiping out one’s sins and for Allah’s forgiveness, because, more or less, prayer invites man to repenting and amending the past.

So we recite in a tradition narrated from the Prophet (S) that he asked:

“If there is a stream at the door of the house of one of you in which he washes himself five times a day, will there remain anything from the dirt over his body?”

He was answered:

‘No’.

Then he (S) said:

“Verily the parable of the prayer is like the parable of the flowing stream. Whenever he keeps up prayer, the sins he has committed between two ritual prayers will be vanished.”[16]

Thus, the wounds which the man’s soul obtains because of sins will be cured by prayer as a vulnerary, and the rust covered the heart will be wiped out.

3. Prayer is a barrier against the future sins, because it strengthens the essence of faith in man, and grows the plant of piety in his heart, and we know that ‘Faith’ and ‘piety’ are two strong dams before sins.

This is the same thing that has been stated in the above verse as the prohibition of indecency and evil, and it is the same thing that many Islamic Traditions refer to. There were many sinful persons whose story life was explained to the leaders of Islam and these leaders said that prayer would rectify them; and it did.

4. Prayer removes negligence. The greatest affliction for those who pave the path of truth is that they forget the aim of their creation and are utterly busy with the material life and temporary joys.

But prayer, which is established five times a day and in different hours, it ceaselessly warns man and reminds him the aim of his creation; it reiterates him his situation in the world. This is a great bounty that man has a means which warns him earnestly several times a day of his duty.

5. Prayer breaks egotism and haughtiness for everyday a person performs seventeen units of prayer and in each of them he puts his forehead on the dust before his Lord and he sees him not only a very small thing before the greatness of Allah but also naught before Infinity.

Prayer removes the curtains of pride and self-loving and destroys arrogance and self-superiority.

It is for this reason that Ali (as) in his famous tradition, wherein the philosophies of Islamic worships are explained, next to Faith, refers to the first worship which is prayer with this very aim and says:

"Allah has enjoined Faith for purification from polytheism, and Salat **(*prayer*)** ***for purification from vanity..."***[17]

6. Prayer is a means of fostering the virtues of morals, and that of man's spiritual perfection, because it brings out man from limited material world and surrounded nature, and invites him to the kingdom of heavens, and makes him high in the same level with the angels. Without any agent, he sees him before Allah and speaks with Him.

The repetition of prayer during day and night, and emphasizing on the attributes of Allah, such as: mercifulness, compassionateness, and greatness, especially with taking help from the different suras of the Qur'an, which are recited next to Surah Al-Fatihah, that are the best invitors to goodnesses and purifications, have a considerable effect in the growth of the ethical virtues in man.

Upon the philosophy of prayer, Amir-ul-Mu'mineen Ali (as) in a tradition says:

"For the God-fearing, prayer is a means of seeking nearness (*to Allah*)*."*[18]

7. Prayer gives value and spirit to other deeds, because it makes the essence of sincerity alive in man. Prayer is a collection of: sincere intention, pure sayings, and noble deeds.

The repetition of these things every night and day grows the seeds of other good deeds in man's spirit and strengthens the essence of sincerity in him.

In his famous tradition, Amir-ul-Mu'mineen Ali (as), after his head was cleft by the sword of Ibn-Muljam, the wretched, said:

"...(*Fear*) *Allah* (*and*) *keep Allah in view in the matter of prayer, because it is the pillar of your religion."*[19]

We know that when the pillar of a tent breaks or falls, the ropes around it are useless. Such is when the relation of the servants through prayer abolishes, other deeds lose their effect.

Besides the content of the prayer, regarding its veracity conditions, it invites man to purification of his life, because we know the place where he perform prayer, the pieces of his clothing, the carpet on which he keeps up his prayer, the water with which he makes ablution or performs a total ablution, the place where he makes and performs his ablution, all must be purified from usurpation and from oppressing the rights of others.

He who is polluted with oppression, injustice, usury, usurpation, defrauding, bribery, and obtaining some unlawful properties, how can he prepare the necessities of the prayer? Therefore, the repetition of prayer for five times a day itself is an invitation to observing the rights of others.

8. Besides the conditions of validity, the prayer must have the conditions of perfection that observing them is also another effective factor for abandoning a great deal of sins.

In jurisprudent books and tradition sources, there are also mentioned many things as the barriers of the acceptance of the prayer, including drinking alcoholic liquors, about which a tradition says:

"The prayer of the drinker of alcoholic liquor is not accepted until forty days except that he repents."[20]

A large number of Islamic narrations indicate that among those whose prayer will not be accepted is the leader of oppressors.

In some other traditions, it has been declared that the prayer of the one who does not pay poor-alms (zakat) will not be accepted.

Also some Islamic traditions denote that eating unlawful food, or egotism, egoism, and overweening are among the barriers of the acceptance of prayer. It is evident that how much providing these conditions of acceptance is constructive.

9. Prayer strengthens the spirit of discipline in man, because it must be performed exactly at proper times since before or after their time the prayers are not valid. Also, observing other rites and ordinances in relation to intention, standing up, bowing, prostration, and the like make the acceptance of discipline in life programs quite easy.

All of these are the benefits which exist in prayer, and if we add the property of congregation prayer to it, that the spirit of prayer is its being in congregation, it has other abundant blessings that we do not explain them here.

We conclude our definition and explanation about the secrets and philosophy of prayer with a tradition narrated from Ali-ibn-Musar-Rida (as).

In answer to a letter in which the philosophy of prayer was asked, he said:

"The reason of the legislation of prayer is acknowledgement to the Lordship of Allah, struggle against

polytheism and idolatry, standing in front of Allah in utmost humbleness and submission, confession to the sins and asking forgiveness for the past faults, and putting forehead on the ground for glorification of Allah every day.

Again, the aim is that man may always be sensible and reminded, so that negligence does not encompass his heart, and he might not become proud, but he should be humble and be interested in increasing the merits of religion and worldly life.

Moreover, he must remember Allah every night and day which can be provided under the light of prayer. It causes man not to forget his Master, Divisor, and Creator, and the rebellious and disobedient soul does not overcome him.

And this very attention to Allah and standing in front of Him restrain man from committing sins and hinder him from kinds of mischief."[21]

Surah Al-'Ankabut - Verse 46

وَلاَ تُجَادِلُوا أَهْلَ الْكِتَابِ إِلاَّ بِالَّتِي هِيَ أَحْسَنُ إِلاَّ الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا ءَامَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ

46. "And do not dispute with the People of the Book save in the best way, except for those of them who act unjustly, and say: 'We believe in what has been sent down unto us and sent down unto you, and our God and your God is One, and to Him do we submit'."

Islam accepts the change of ideas, correct debates between the followers of different schools of thought, cultures and nations. A dispute is accepted that the content of which and the style of its words are the best.

In the former holy verses, the words were mostly about the method of tackling the obstinate haughty, and ignorant 'idol-worshippers' that, because of their conjectures, they were spoken to with a harsh logic, and their objects of worship were considered weaker than the spider's web.

In the verses under discussion, the words are about the disputation with the 'People of the Book' which must be milder, because, at least, they had heard a part of the Divine prophets, instructions and the heavenly Books and they had some more receptivity for a logical debate, and every one must be talked with according to the standard of his wisdom, knowledge and morals.

At first, it says:

"And do not dispute with the People of the Book save in the best way..."

The Qur'anic phrase: ***/la tujadilu/*** (***do not dispute***) is derived from /jidal/ which originally means: 'To spin thread' and 'fastening it'.

This term is also used for a firm building and the like; and when two persons begin disputing, in fact, each of them tries to turn the other from his thought. This action is called 'disputation'; a wrestling is also called in Arabic /jidal/. The purpose of it, here, however, is logical discussions and argumentations.

The application of the Qur'anic phrase ***/'allati hiya ahsan/*** (***the best way***) is a very inclusive phrase which envelopes all of the correct and suitable ways of discussion, including the expressions, the content of the speech, its tone, and other acts accompanied with it.

Thus, the concept of this sentence is that the expressions must be uttered politely, the tone of speech must be friendly and its content must be reasonable, the voice must be free from shouting and any roughness and rudeness which cause the aspersion of honour. Also the gesticulations, which are usually the complement of man's statement, all must be performed with the same method and style.

How beautiful are the expressions of the Qur'an that they carry a great deal of meaning by a very short sentence!

All these are for the sake that the aim of disputation and discussion is not self superiority and putty the other party to shame, but the aim is effect of the word and its penetration in the depth of the mind of the opposite party; and the best way for reaching this aim is this very method of the Qur'an.

Many a time it happens that if the speaker states in a way that the opposite party takes it as his own thought not as the speaker's thought, he may show inclination sooner since a man is interested in his own thoughts as he is interested in his children.

It is just for the same reason that the Qur'an propounds many issues in the form of question and answer so that their answers come out from the inside of the addressee's mind and he considers it as his own thought.

But, of course, every law has usually an exception, too. For example, this very general principle in Islamic argumentation for some instances may be rendered as the sign of weakness and despicableness, or the opposite party may be so proud that this kind of humane treatment increases his dare and boldness.

Therefore, continuing the verse, as an exception, it says:

"...except for those of them who act unjustly..."

These are those who acted unjustly both to themselves and to others, and concealed many verses of Allah in order that people would not be acquainted with the characteristics of the Prophet of Islam (S).

These are those who constantly acted unjustly and trod on the commands of Allah where they were against their interests.

These are those who acted unjustly and brought forth some superstitions similar to that of the polytheists who called Jesus, or Ezra, as Allah's child.

And, finally, those who often acted unjustly and, instead of logical argument, used swords, betook to force, and tended to naughtiness and conspiracy.

Then, at the end of the verse, the Qur'an introduces one of the clear examples of 'dispute in the best way', which can be a living sample for this discussion, where it announces:

"...and say: 'We believe in what has been sent down unto us and sent down unto you, and our God and your God is One, and to Him do we submit'."

What a beautiful meaning, and what an interesting tone! It is the tone of Unity and faith unto whatever has been sent down from the side of Allah, and deleting all bigotries and separations; and, finally, the Unity of the object of worship and submitting to Allah without any reservation.

This is an example of 'disputation in the best way' that whoever hears it will be attracted to it. This shows that Islam is not the seeker of a group, and is not the seeker of disunion, the call of Islam is the call of unity and being submitted to any right word.

There are many examples of this discussion in the Qur'an.

Among them is the sample to which Imam Sadiq (as) refers in a tradition where he says:

"Disputation in the best way is like the subject which has been mentioned at the end of Surah Ya-Sin about the rejecters of Resurrection, when they brought the rotten bones before the Prophet (S) and said:

'...Who will give life to the bones when they are rotten?'[22]

He (S) answered:

'...He will give life to them Who brought them into existence at first...'[23]
'He Who has made for you the fire (to burn) from the green tree...'"[24][25]

Surah Al-'Ankabut - Verse 47

وَكَذَلِكَ أَنزَلْنَآ إِلَيْكَ الْكِتَابَ فَالَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ يُؤْمِنُونَ بِهِ وَمِنْ هَؤُلاَءِ مَن يُؤْمِنُ بِهِ وَمَا يَجْحَدُ بِآيَاتِنَآ إِلاَّ الْكَافِرُونَ

47. "And thus have We sent down unto you the Book. So (some of) those whom we have given the Book believe in it, and of these (pagans) there are those who believe in it, and none deny Our

signs except the unbelievers."

The Qur'an invites all the followers of the former religions to Islam, because the Divine guidance is certain and necessary, though whole people do not accept the guidance.

As an emphasis upon the four principles mentioned in the previous verse, this verse says:

"And thus have We sent down unto you the Book..."

Yes, this Book (the Qur'an) has been sent down based on Unity of the object of worship, Unity of the invitation of the former true prophets, submitting to the command of Allah (s.w.t.) without any reservation, and disputation in the best way.

Some commentators have said that the purpose of the abovementioned sentence is the similarity of the descent of the Qur'an upon the Prophet of Islam (S) to the descent of the former Books to other Divine prophets. That is, in the same way that Allah sent down heavenly Books to the former prophets, He sent down the Qur'an to him (S), too.

But the first commentary seems more precise, though it is possible to consider both of them, too.

Then, the Qur'an adds:

"...So (some of) those whom we have given the Book believe in it..."

The reason of their belief is that not only they have found its characteristics in their own Books but also, from the view of general principles, its content is consistent with the content of their own Books.

Of course, we know that the entire People of the Book (the Jews and Christians) did not believe in the Prophet of Islam (S). Therefore, the above sentence refers to those true believers and truth seekers free from bigotry who deserve the appellation of 'People of the Book' to be used only for them.

Then, the Qur'an adds about some people of Mecca and the pagans of Allah:

"...and of these (pagans) there are those who believe in it..."

And, at the end of the verse, concerning the disbelievers of both groups, it says:

"...and none deny Our signs except the unbelievers."

Regarding to the fact that the concept of the Qur'anic word ***/jahd/*** is that: one believes in something but he denies it, the above sentence means: even the disbelievers confess the greatness of these verses in their hearts, and they see the signs of veracity in them and consider the Prophet's manner and his pure life, as well as that of his followers, as a reason for its nobility, but they deny often t as the result of their bigotry, stubbornness, blindly imitation from their ancestors, or for protecting their unlawful fleeting

interests.

Thus, the Holy Qur'an defines the opposition of different nations against this heavenly Book.

On one line, there are believers, including the scholars of the People of the Book, True believers, and the polytheists who were thirsty of the Truth and when they found it they joined to it; and, on the other line, there were the obstinate deniers who saw the truth but, like bats, they hid themselves from it, because the gloom of infidelity had become as a part of their entity and they were afraid of the light of Faith.

It is noteworthy that this group were also pagan, but the second emphasis on their infidelity may be for the sake that they were not offered proof before and the real infidelity exists in them just now that the argument has been completed to them and they have abandoned the Straight Way knowingly and pave the wrong way.

By the way, for attracting the hearts and influencing the truth into others' thoughts, only attaching the strong and powerful proofs are not enough, but, in this stage, the style of speaking with the opposite party and the method of discussion has the deepest effect.

There are many persons who are careful and narrow in discussions and know the scientific subjects very well, but they are not so successful in influencing in others' hearts by their speech since they are not acquainted well with the way of 'dispute in the best way' nor with the constructive discussions.

The fact is that satisfaction of 'intellect and thought' alone is not enough, but emotions, which form half of man's entity, must become satisfied, too.

Studying the life of the prophets, and that of the Prophet of Islam (S) and the Immaculate Imams (as) in particular, shows that, for reaching to their educational and propagation aims, they used the social morals, psychological principles, and the best humane ways of influencing in hearts.

When confronting people, they had a kind of behaviour that they could quickly attract them toward their own aims. Though some individuals wish to render these affairs as miracles, it is not such. If we apply their way and method of discussion with others, we can affect them very soon and influence in the depths of their hearts.

The Qur'an explicitly says to the Prophet of Islam (S):

"Thus, it is due to the mercy from Allah that you have been lenient with them, and had you been rough, hard hearted, they would certainly have dispersed from around you..." [26]

It has happened many times that some persons, after hours of discussion, not only have not gained anything from their debates, but they find the opposite party more stable, steadfast, and zealous in his own wrong belief. Its reason is that the method of 'dispute in the best way' has not been used in that

debate.

Roughness in discussion, self-superiority, despising the opposite party, expression of pride and haughtiness, the lack of respect to others' thoughts and the absence of sincerity in discussions all are the things that cause the man's failure in debates.

That is why there is a section in Islamic morals under the title of prohibition of Jidal (dispute) and Mira' (argument) the objective of which is the discussions in which there is not 'seeking the truth', but its aim is quarrel, self-superiority, and fixing one's statement.

Besides the spiritual and ethical aspects, the prohibition of Jidal (dispute) and Mira' (argument) is for the fact that they are not mentally successful in this kind of discussions.

The prohibition of ***Jidal (dispute)*** and ***Mira' (argument)*** are close to each other; but the Islamic scholars have considered some differences between them. They believe that Mira' is for the expression of excellence and perfection, while Jidal is for despising.

The Arabic word ***/Jidal/*** is used for the elementary attacks in discussion while /mira'/ is applied for the defensive attacks.

The term /jidal/ is used for the scientific issues, but the meaning of /mira'/ is general. (Of course, there is not any contradiction between these commentaries.)

However, the dispute and discussion with others is sometimes 'dispute in the best way', and it is a discussion in which the abovementioned conditions are exactly observed, and sometimes it is other than that when the abovementioned affairs are forgotten in it.

We conclude this statement with a few expressive and instructive narrations:

A tradition from the Prophet (S) indicates he said:

"No servant perceives the reality of Faith unless he abandons Mira' (argument) though he is right."[27]

Another tradition indicates that Solomon (as), the Divine prophet, told his son:

"O my son! Avoid /mira'/ (argument) because not only it has no benefit, but also it stirs up enmity between the brothers."[28]

Again, it has been narrated from the Prophet of Islam (S) that he said:

"No group went astray after when they were guided except by the dispute (in which the truth is not pursued)."[29]

Surah Al-‘Ankabut – Verse 48

وَمَا كُنتَ تَتْلُواْ مِن قَبْلِهِ مِن كِتَابٍ وَلاَ تَخُطَّهُ بِيَمِينِكَ إِذاً لاَّرْتَابَ الْمُبْطِلُونَ

48. "And you did not recite before it any book, nor did you transcribe one with your right hand, indeed, would the talkers of vanities have doubted."

The descent of the Holy Qur'an upon the illiterate Prophet (S), who could neither read nor write, is one of the Divine ways of completing the argument to mankind.

We must not be proud and boast of our ability of reading and writing, sometimes it happens that, by the Will of Allah, an illiterate person changes the culture of human beings.

In this holy verse, one of the clear signs of veracity of the invitation of the Prophet of Islam (S) has been pointed out which is an emphasis on the content of the previous verse. It says:

"And you did not recite before it any book, nor did you transcribe one with your right hand, indeed, would the talkers of vanities have doubted."

How is it possible to believe that an illiterate person, who has not been taught by a human teacher and has not gone to any school, brings a Book by himself and invites all mankind to challenge it but everybody is impotent to bring the like of it? Is this not a proof to the fact that his power gets help from the infinite power of Allah and his Book is a heavenly revelation which has been inspired to him from the side of Allah?

It is necessary to note this point that if a person asks how can we know that the holy Prophet of Islam never went to school and learned to write? In answer we say that he used to live in an environment where the literate and educated persons were very scanty, and it is also said that there were only seventeen persons in Mecca who could read and write.

In such a place it is impossible for an individual to be able to conceal his being taught if he has gone to any school. If so, he will be known everywhere and his teacher and his lesson will be introduced. Thus, how can such a person claim that he is a true prophet while he tells a lie so manifest?

In particular that these verses were sent down in Mecca where the Prophet (S) lived and grew up, and before the obstinate enemies from whose view the smallest point of weakness was not hidden.

By the way, in the commentary of Surah Al-'A'raf, no. 7, verse 157 it was said that there have been mentioned three meanings for the Arabic word ***/'ummi/*** among which the meaning: 'unschooled' is the most clear.[30]

Surah Al-‘Ankabut – Verse 49

بَلْ هُوَ ءَايَاتٌ بَيِّـنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ وَمَا يَجْحَدُ بِاَيَاتِنَآ إِلاَّ الظَّالِمُونَ

49. “Nay! It** (**Qur’an**) **is the clear signs in the breasts of those who have been granted the knowledge, and none but the unjust reject Our Signs.”

The verses of the Holy Qur’an influence in scholars’ hearts and it is this group who apprehend the truthfulness of the Qur’an with their whole selves.

In this holy verse, there are stated some other signs for the legitimacy of the Qur’an. It implies that this heavenly Book is a collection of clear verses which influence in the breasts of the bearers of knowledge.

The verse says:

“Nay! It** (**Qur’an**) **is the clear signs in the breasts of those who have been granted the knowledge…”

The application of the Qur’anic phrase: ***/’ayatun bayyinat/*** refers to this fact that the signs of legitimacy of the Qur’an are found in the Qur’an itself and in its verses, and its proof is with it.

In fact, it is the genetic verses that by the recitation of which man needs no other thing to understand the truth. These verses containing of divine legislation, from the point of both appearance and content, are in such a manner that they all are the proof of their own truthfulness.

Besides that, the adherents and lovers of these verses are those who have a portion of knowledge and awareness, though they are poor.

In other words, one of the ways of knowing the nobility of a school of thought, is verification of the state of the believers of that school.

If some ignorant persons or charlatans are the supporters of someone, it seems that he is of the same group, but if some people, who carry the secrets of knowledge in their breasts, announce their loyalty to a school of thought, it is the evidence of legitimacy of that school.

And, we see that a group of the learned among the People of the Book and some pious personalities, such as Abuthar, Salman, Miqdad, ‘Ammar-i-Yasir, and a high esteemed person like Hadrat Ali (as) were the supporter, and lovers of this school.

According to a great deal of traditions narrated from the way of Ahlul Bayt (as) this holy verse has been rendered into the Imams of Ahlul Bayt (as). This does not mean exclusiveness, but it is the statement of a clear example for the Qur’anic phrase: ***/’allaｷina ’utul-‘ilm/*** (***those who have been granted the***

knowledge).

When we see that some Islamic narrations declare that the purpose of the verse is Imams, in particular, it, indeed, is an indication, to the perfect stage of the knowledge of the Qur'an which is at their disposal, and it does not matter that scholars, learned ones, and the mass of people who have commonsense have a portion of the sciences of the Qur'an.

However, this verse shows that knowledge is not limited to what is studied through books and what is learnt in front of teachers, because, as the Qur'an explicitly says, the Prophet (S) did not go to school and did not learn how to write but he was the highest referent of a concept of the Qur'anic sentence saying:

"Those who have been granted the knowledge".

Therefore, beyond the formal knowledge, there is a knowledge higher than that which may be inspired unto the heart of man in the form of a light, which is the essence of knowledge, and other sciences are as an outward cover for it.

An Islamic tradition says:

*"knowledge is a light that Allah puts it in the heart of whom He desires."*31

At the end, verse the Qur'an adds:

"...and none but the unjust reject Our Signs."

It is because the sings of it are clear: the bringer of it is the unschooled Prophet (S), and some thoughtful aware persons believe in it.

Moreover, the Qur'an itself is a collection of clear verses, and its characteristics have also been mentioned in the former Divine Books.

Yet, do reject it save those who are unjust to their selves and to the society?

We repeat again that the Arabic word ***/jahd/*** is used for a person who knows something but, in spite of his knowledge, he denies it.

Surah Al-'Ankabut - Verse 50

وَقَالُوا لَوْلاَ أُنزِلَ عَلَيْهِ ءَايَاتٌ مِن رَّبِّهِ قُلْ إِنَّمَا الآيَاتُ عِندَ اللَّهِ وَإِنَّمَآ أَنَاْ نَذِيرٌ مُّبِينٌ

50. "And they say: 'Why have signs (miracles) not been sent down upon him from his Lord? Say: 'The signs are only with Allah, and I am only a plain warner'."

The act of ‘seeking for excuses’ in the obstinate people does not end. (After observing kinds of miracles they demanded other miracles either.) The Prophet (S) resisted before the pretext-seekers and, answering them, he refused them, because miracle is a Divine wise affair, not a play for the pretext seekers.

However, those unbelievers who, as the result of obstinacy and persisting on falsehood, never agreed to accept the logical argument of the Qur’an, and bringing a Book, such as Qur’an, by an illiterate person, like the Prophet of Islam (S), which was a clear proof upon his legitimacy, tried to seek a new pretext, as the Qur’an through the verses under discussion, as well as the other verse, implicitly indicates that they mockingly used to say why there have not been sent down some miracles to the Prophet of Islam (S) like the miracles which were sent down to Moses (as) and Jesus (as) from the side of Allah. Why has he not a Rod and white hand like Moses or a breath like the breath of Jesus?

Why does he not destroy his enemies by great miracles, in the same way that Moses, Shu‘ayb, Hud, Noah, and Thamud (as) did?

Or as Surah ’Isra’ from their tongue says, they used to claim some things as follows:

“…We shall never believe in you till you make a spring to gush forth the earth for us,”
“Or till you should have a garden of date-palms and grapes in the midst of which you cause streams to flow forth,”
“Or you cause the heaven, as you think, to fall in pieces upon us, or bring Allah and the angels face to face with us,”
“Or there be for you a house of gold, or you should be flying into the sky and never will we believe in your ascending unless you bring down to us a book which we may read…”[32]

Without doubt, besides the Qur’an, the Prophet of Islam (S) had some other miracles which have explicitly been mentioned in history books, but by these words of theirs, they were not seeking for miracle. From one side, they wanted to ignore the miracle of the Qur’an, and, from other side, they used to ask for extemporarily miracles.

The purpose of extemporarily miracles is that the Prophet (S) should do any extraordinary action they suggested according to their own desires. For instance, someone suggested him to make springs to gush forth, someone else said that he (S) had to change the mountains of Mecca into gold; and the third sought pretext that the Prophet (S) should ascend to sky.

Thus, they wanted to show miracles as a worthless play, and, finally, to call him a sorcerer.

Therefore, the Qur’an in Surah Al-’An‘am, No. 6, verse 111 says:

“And even if We sent down the angels to them, and the dead spoke to them, and We mustered all things before them,* (*even then*) *they would not believe, unless Allah pleases; but most of them

(***deliberately***) ***ignore.”***

However, in order to answer to these obstinate pretext-seekers, the Qur’an uses two ways:

At first, it says to the Prophet (S) to tell them that bringing miracle is not his job that he does it according to their desires, because all miracles are with Allah alone:

“...The signs are only with Allah...”,

and He knows which miracle, in what time and for which nation, is appropriate. Allah knows who try to seek the truth and supernatural events must be shown to them, and who seek pretext and follow their carnal desires.

Then the verse continues saying that the Prophet of Allah (S) tells them that he is only a plain warner, and his duty is to state the word of Allah, while giving them miracles is only with His Pure Essence.

“...and I am only a plain warner.”

Surah Al-‘Ankabut - Verse 51

أَوَلَمْ يَكْفِهِمْ أَنَّآ أَنزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَي عَلَيْهِمْ إِنَّ فِي ذَلِكَ لَرَحْمَةً وَذِكْرَي لِقَوْمٍ يُؤْمِنُونَ

51. “And is it not enough for them that We have sent down to you the Book which is recited to them? Verily in this there is mercy and a reminder for a people who believe.”

Qur’an is an inclusive and complete Book and somehow it provides all spiritual needs, so that it is the cause of mercy and being off from negligence.

Following the previous verse, this holy verse says:

“And is it not enough for them that We have sent down to you the Book which is recited to them?...”

They ask for bodily miracles while the Qur’an is the greatest spiritual miracle.

They ask for a temporary miracle while the Holy Qur’an is a perpetual miracle and its verses are recited to them every night and day.

Is it possible that an unschooled person, or even supposing literate one, brings a Book with such contents and wonderful attraction, which is above the ability of mankind, and invites the whole human beings to challenge it while all of them remain impotent to bring like it?

If they really demand a miracle, by the descent of the Holy Qur’an, Allah (s.w.t.) has given them more

than what they ask for. Nay, they are not truth-seekers. They are pretext seekers.

This fact should be noted that the Qur'anic sentence:

"Is it not enough for them?"

is usually used for the aspects that one has accomplished something beyond the expectation of the opposite party, and he is neglectful of it and shows that he is neglectful. For example, he says: "*Why did you not do me that favour?*"

Now Allah refers to a greater favour that he has ignored it. Allah says:

"Is it not enough for them that We have sent down to you the Book…?"

Besides them all, a miracle must be consistent with the conditions of the time, the place, and the circumstance of the Prophet's call. The holy Prophet (S) whose religion is perpetual must have an everlasting miracle.

The prophet, whose invitation is worldly and it must also continue for many centuries in future, has to have a so clear, spiritual and intellectual miracle that it attracts the minds of wise and mindful persons to him. Surely the Qur'an is suitable for such an aim, not the Rod of Moses and his white hand.

At the end of the verse, for an emphasis and for further explanation, the Qur'an says:

"…Verily in this there is mercy and a reminder for a people who believe."

Yes, the Holy Qur'an is both mercy and the means of remembrance, but only for the believers; for those who have let the doors of their hearts open to the Truth; for those who seek for the Light to find the right path, such persons feel this Divine mercy with their whole entity, and they rest under its rays. Every time they recite the verses of the Qur'an, they find a new admonition.

The difference between the Qur'anic words ***/rahmat/*** and ***/�ikra/*** may be in this that the Qur'an is not only one miracle and a source of admonition, but, in addition to that, it is full of merciful programs and laws, and it is full of constructive and educational instructions.

For example, Moses' Rod was only a miracle and it had not any effect in people's daily life, but the Qur'an is both a miracle and a complete program for life, and a source of mercy.

1. The content of Surah Al-Fatihah
2. Kanz-ul-'Ummal, Vol. 7, tradition 1893
3. Bihar, Vol. 82, P. 209
4. Majma'-ul-Bayan, the explanation under the verse
5. Ibid
6. Bihar-ul-'Anwar, Vol. 82, P. 234
7. Kanz-ul-'Ummal, Vol. 7, tradition No. 18862

8. Wasa'il-ush-Shi'ah, Vol. 3, P. 22
9. Ibid, P. 12
10. Kanz-ul-'Ummal, Vol. 7, tradition No. 19036
11. Bihar-ul-'Anwar, Vol. 82, P. 224
12. Kanzul-'Ummal, Vol. 7, Tradition No. 19090
13. Bihar, Vol. 82, P. 209
14. Surah Ar-Ra'd, No. 13, verse 28
15. Bihar-ul-'Anwar, Vol. 82, P. 200
16. Wasa'il-ush-Shi'ah, Vol. 3, P. 7
17. Nahjul-Balaqah, saying No. 252
18. Nahjul-Balaqah, saying No. 136
19. Ibid, letter (will) 47
20. Bihar, Vol. 84, P. 317 and 320
21. Wasa'il-ush-Shi'ah, Vol. 3, P. 4
22. Surah Ya Sin, No. 36, verse 78
23. Ibid, verse 79
24. Ibid, verse 80
25. Nur-uth-Thaqalayn, Vol. 4, P. 163
26. Surah 'Al-i-'Imran, No. 3, verse 159
27. Safinat-ul-Bihar, the term /mira'/
28. 'Ihya'-ul-'Ulum
29. Ibid
30. The current commentary, Vol. 6, (parts 9 and 10), PP 111, 112
31. Tafsir-i-Burhan, Vol. 3, P. 254 on
32. Surah 'Asra', No. 17, verses 90-93

Section 6: The Disbelievers Warned

Surah Al-'Ankabut - Verse 52

قُلْ كَفَي بِاللَّهِ بَيْنِي وَبَيْنَكُمْ شَهِيداً يَعْلَمُ مَا فِي السَّمَاوَاتِ وَالاَرْضِ وَالَّذِينَ ءَامَنُوا بِالْبَاطِلِ وَكَفَرُوا بِاللَّهِ أُوْلَئِكَ هُمُ الْخَاسِرُونَ

52. "Say: 'Allah is sufficient as a witness between me and you'. He knows what is in the heavens and the earth; and those who believe in the falsehood and disbelieve in Allah, these, they are the losers."

This verse is a cause of solace for the Prophet of Islam (S) and as a threat for the obstinate pretext-seekers, since Allah (s.w.t.) is a witness upon what happens between the Prophet (S) and pagans, and He reckons everything.

So, this verse says:

“Say: ‘Allah is sufficient as a witness between me and you’...”

It is obvious that the more aware the witness is the more valuable his testimony is.

That is why, by the next sentence, the verse adds:

“...He knows what is in the heavens and the earth...”

Now, we are going to know how Allah has testified to the truthfulness of His prophet.

This witness may be a practical witness, for when Allah gives a great miracle, such as Qur’an, to His Prophet (S), He has signed the document of his legitimacy. Is it possible that Allah, the Wise, the Just, gives the Miracle to a liar (God forbid)? Therefore, giving such a miracle to the self of the Prophet (S) is the best way of Allah’s attestation to his prophecy.

In addition to the abovementioned practical witness, there has also been given some oral attestations in a lot of verses of the Qur’an; as Surah Ahzab, No. 33, verse 40 says:

“Muhammad is not the father of any of your men, but the Messenger of Allah and the Seal of the Prophets, and Allah is Cognizant of all things.”

And Surah Al-Fath, No. 48, verse 29 says:

“Muhammad is the Messenger of Allah; and those who are with him are strong against unbelievers, (but) compassionate amongst each other...”

Some commentators have said that the verse under discussion has been sent down in Medina in answer to some chiefs of the Jews, such as Ka‘b-ibn-’Ashraf, and his followers.

They told the Prophet (S):

“Who testifies that you are the messenger of Allah?”

The verse was sent down and said that Allah testifies to it.

By regarding to this statement, another commentary and explanation for the above verse can also be understood. It shows that the purpose of it is the testimony and witness of Allah mentioned in the former Divine Books of which the scholars of the People of the Book are well aware.

In the meanwhile, there is no contradiction between these three commentaries, and all of them may be found in the meaning of the verse.

At the end of the verse, as a warning, the Holy Qur’an says:

"...and those who believe in the falsehood and disbelieve in Allah, these, they are the losers."

What a loss is greater than this that once one loses all the capitals of his self for nothing, the same as the polytheists did. They set their heart and spirit at the disposal of idols and spent their whole bodily powers, social facilities and personal potentialities in the way of propagation and putting in circulation the belief of idolatry and wiping the Name of Allah, while they obtained nothing save that they became losers.

The Holy Qur'an often refers to this great loss in its verses, and sometimes it shows this fact by the Arabic word ***/'axsar/*** (***more loser***) and there is no loss greater than this.[1]

More important than this is that in a bargain, it happens that one loses his whole capital and he smashes up, but sometimes it goes further than this and a heavy debt remains for him, which is the worst kind of trade fallen; and polytheists are just in the same case. They sometimes cause the failure and aberration of others, too, and they form a chained failure.

Surah Al-'Ankabut – Verses 53-54

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَوْلاَ أَجَلٌ مُسَمًّي لَجَآءَهُمُ الْعَذَابُ وَلَيَأْتِيَنَّهُم بَغْتَةً وَهُمْ لاَ يَشْعُرُونَ

يَسْتَعْجِلُونَكَ بِالْعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ

53. "And they demand of you to hasten the chastisement! And had not a term been appointed, the chastisement would certainly have come to them; but it shall certainly come upon them suddenly when they are not aware."
54. "They demand of you to hasten the chastisement! And verily Hell encompasses the unbeliever."

The disbelievers, who were threatened to divine punishment because of disbelief or mockery, or that they frequently asked their prophet for a sudden punishment, have been referred to in the Qur'an in several occurrences, and this haste of pagans has been criticized in all instances.

In the delay of Divine chastisement, of course, there are some bounties, including:

1- It is an opportunity for repentance.

2- There may come forth some righteous children from deluded fathers.

3- People are examined in religiousness and resistance, (perseverance).

However, the grace or wrath of Allah is wisely, accurate, and has order, so that it does not change with

the haste of this one and that one. But the fall of man's thought is so horrible that he agrees to be annihilated, but not to accept the truth.

In this holy verse, the third kind of their seeking pretext is pointed out. It implies that they hasten for the punishment and demand it from the Prophet (S) to fall swiftly.

The verse says:

"And they demand of you to hasten the chastisement!..."

They say if the punishment of Allah (s.w.t.) is right and encompasses the pagans, then why does it not come to them? In reply to their statement, the Qur'an delivers three answers.

At first, it says:

"...And had not a term been appointed, the chastisement would certainly have come to them..."

This appointed time is for the sake that the essential aim, i.e., vigilance, or the argument should be completed to them. Allah never makes haste in His Affairs when it is against His Wisdom.

The second is that those who say this statement, how much are they certain that every moment the Divine punishment may seize them?

The verse continues saying:

"...but it shall certainly come upon them suddenly when they are not aware."

The proper time of coming punishment is, indeed, defined and appointed, but the expedience is in this that they should not be aware of it and it comes suddenly. If its time were known, the pagans and sinners would become rather bold and they might continue their infidelity and committing sins until the last moment, and when the last moment of the appointed time of punishment was approaching, they would return toward the truth.

The educational philosophy of these punishments requires that their time should be concealed in order that the fear and terror of them in all moments may become an impedimental factor.

By the way, it becomes clear from what was said that the purpose of the Qur'anic sentence: ***/wa hum layaš'urun/*** (***when they are not aware***) is not that they do not perceive the principle of the existence of punishment, else the philosophy of punishment would be vanished, but the purpose of it is that they do not discriminate the moment of its occurrence and its preliminaries.

In other words, the punishment suddenly, and like lightning, comes over them, attacking unawares.

It is well understood from the different verses of the holy Qur'an that this pretext seeking was not

confined to the pagans of Mecca, but many other nations persisted on the hastening of punishment, too.

The third answer has been stated in the next verse, where the Qur'an says:

"They demand of you to hasten the chastisement! And verily Hell encompasses the unbeliever."

The worldly punishment may be postponed, but the punishment of Hereafter is one hundred percent certain.

It is so certain that the Qur'an mentions it as an existing thing at the present time, and says:

"...verily Hell encompasses the unbelievers".

As the result of being polluted by infidelity and sin, they burn in the Hell which they themselves have provided for them i.e. the Hell of war and blood, the Hell of conflict and discord, the Hell of insecurity, the Hell of injustice and oppression, and the Hell of evil passions and ungovernable desires.

Surah Al-'Ankabut - Verse 55

يَوْمَ يَغْشَاهُمُ الْعَذَابُ مِن فَوْقِهِمْ وَمِن تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذُوقُوا مَا كُنتُمْ تَعْمَلُونَ

55. "On the Day when the chastisement shall cover them from above them, and from beneath their feet, and He shall say: 'Taste now what you were doing'."

The encompassing punishment of Hell is because of the continuation of our wrong deeds.

This verse says:

"On the Day when the chastisement shall cover them from above them, and from beneath their feet, and He shall say: 'Taste now what you were doing'."

This verse may be an explanation for the punishment of Hell upon disbelievers on the Day of Hereafter, or it may be considered as an independent statement for their painful punishment which, as the result of their deeds, has surrounded them today, and tomorrow it will appear manifestly.

However, that the verse says:

"...from above them, and from beneath their feet..."

but it does not mention other limbs and other sides, it is, in fact, because of the evidence of the subject and clarity of the discussion. Moreover, when the flames of Fire come from under their feet and are poured over their heads from above them, the Fire will envelop the entire of their body and it will be from all sides to cover them.

Principally, this kind of meaning is used in languages including Persian and Arabic that they say so and so, from head to feet is covered with, for example, the pollution of impurity, which means his whole entity is covered with sin.

Thus, keeping this explanation in mind, the question that some commentators have faced with saying that why the sides of above and below have been mentioned and the rest of four sides are not pointed out is removed.

The sentence that Allah says:

"Taste now what you were doing"

not only is a kind of psychological punishment for such persons, but also declares this fact that the divine punishment is nothing but the reflection of the man's own deeds in the growth of Hereafter.

Surah Al-'Ankabut - Verse 56

يَا عِبَادِيَ الَّذِينَ ءَامَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإِيَّايَ فَاعْبُدُونِ

56. "O' My servants who believe! Verily My earth is vast, therefore, Me alone should you worship!"

Occasion of Revelation

Many of the commentators believe that this verse has been sent down about the believers who were under such a so hard pressure of the pagans in Mecca that they were not able to perform their Islamic duties. So, they were commanded to migrate from that region.

Since the words in previous holy verses were about the different reactions of polytheists against Islam and Muslims, now the verses under discussion refer to the situation of the early Muslims themselves and their duty and responsibility concerning one of their problems in connection with the pagans, i.e., the problem of restriction, pressure, and harm and trouble they were faced with.

This holy verse addresses the Muslim believers who were under the pressure of the enemy because of fulfilling their religious duties and implies that Allah's land is vast and they should migrate to somewhere else and worship Him alone.

The verse says:

"O' My servants who believe! Verily My earth is vast, therefore, Me alone should you worship!"

However, Islam has enjoined migration for a group of people. Those who live in places where infidelity and tyrant govern, who are involved with cruelty and restrictions and who find their own growth and

deliverance in emigration, they must migrate.

But, for fulfilling this duty, there will be some temptations cast on man from inside and outside, the answer of which will be given through later verses. One of these temptations is the danger of death and one may say: if he migrates death might not come to him, but the next verse announces that wherever he lives he tastes death.

Another temptation is for detaching one's heart from his residence, which is difficult for him, and he may hesitate not to migrate. Verse No. 58 answers them that instead of the worldly residence, those believers who migrate will be rewarded with lofty chambers of Paradise; and verse 59 implies that this temptation must be removed by patience and relying on the Lord.

Another temptation is for providing provision. He who thinks of emigration may say that his emigration deprives him from income and sustenance. Verse No. 60 answers him that how many a moving creature that does not carry its own provision but Allah sustains it, let alone those emigrants who work and struggle.

Emigration is the factor of creating sincerity.

Those who do not migrate, when they ought to do, and depend themselves on an individual, party, region, tribe and possibilities of this and that one, desirably or undesirably, the regional, racial, and tribal problems, and insularities raised from jealousies, and negative rivals from the side of both familiar and foreign persons bring out man from sincerity.

Thus, emigration to the places wherein these affairs are absent is the best circumstance for the appearance of sincerity and devotion.

In the explanation of this verse, Imam Baqir (as) says:

*"Do not follow the mischievous governor, and if you fear that they cause you deviate from your religion, then do migrate."*2

Of course, we must bear the bitter hardships of emigration by the Divine friendly call, because Allah (s.w.t.) has a special attention to the believers when He in this verse says:

"O' My servants...".

Surah Al-'Ankabut - Verse 57

كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ

57. "Every soul tastes death, then unto Us you shall be returned."

Perhaps this verse is in connection with the previous one, explaining the man's duty if his death approaches when he is in emigration.

This verse announces that do not afraid of death when emigration is necessary, because death is the certain fate of everybody, but it is not an end.

The verse says:

"Every soul tastes death, then unto Us you shall be returned."

You will come to Us and We will bestow the reward of the death in the path of emigration on you; and We will chastise the oppressors who forced you to migrate, though reaching that reward and retribution prolongs.

The application of the Arabic word ***/□umma/***, in this verse, indicates a long length of time.

Surah Al-'Ankabut - Verse 58

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُبَوِّئَنَّهُم مِنَ الْجَنَّةِ غُرَفاً تَجْرِي مِن تَحْتِهَا الأَنْهَارُ خَالِدِينَ فِيهَا نِعْمَ أَجْرُ الْعَامِلِينَ

58. "And those who believe and do righteous deeds, We will certainly lodge them in lofty chambers of Paradise beneath which rivers flow, therein dwelling forever; how excellent is the recompense of those who act (aright)."

The condition of being admitted to Heaven is Faith and righteous deed. Allah has promised Paradise unto the believers, so, in this verse, He says:

"And those who believe and do righteous deeds, We will certainly lodge them in lofty chambers of Paradise beneath which rivers flow, therein dwelling forever..."

Such believers will surely abide in the castles which are surrounded by Heavenly trees from every side, and beneath which, according to other verses of the Qur'an, various rivers, with different special tests and views, flow.

Be attentive that the Arabic word ***/quraf/*** is the plural form of /qurfah/ which means a lofty building that is dominant over its sides.

Another privilege of the chambers of Paradise is that they are not like the houses and castles of this world where after a short time and before a complete rest of man, the call of movement is heard, but they will dwell there forever.

Then, at the end of the verse, the Qur'an adds:

"...how excellent is the recompense of those who act (aright)."

A simple comparison between what was said about pagans and sinners in the previous verses, and what is said in this holy verse, makes the greatness of the believers' reward clear.

The disbelievers will be in a Fire and punishment which envelops their whole body from head to feet, and as a scorn they will be told taste whatever you used to do.

But the believers will be in the midst of bounties of Heaven, and the mercy of Allah encompasses them from every side. They do not hear any scorn, but instead they hear some words all of which are the signs of love and grace of the Gracious Lord.

Yes, they will be told:

"...how excellent is the recompense of those who act (aright)."

It is obvious that the objective meaning of the Qur'anic word ***/'amilin/*** (***those who act***), with the frame of reference of the sentences before it, is those who have faith and do righteous deeds, though the word /'amilin/ is absolute.

The holy Prophet (S) in a tradition said:

"Verily there are some chambers in the Heaven so transparent that their outwards are seen from their inwards, and their inwards are seen from their outwards."

Someone asked him:

"To whom do these chambers belong, O' Messenger of Allah?"

He (S) answered:

"These chambers belong to those who purify their speech, satiate the hungry (ones), observe the fact frequently, and keep prayer at night (for the sake of Allah) when people are asleep."[3]

Surah Al-'Ankabut - Verse 59



59. "Those who are (patiently) steadfast and on their Lord do they rely."

Patience and relying on Allah are two clear examples of righteous deed; and it is the righteous ones who must remove the spiritual pressures, barriers and difficulties of life by patience and relying on Allah.

This verse states the most important characteristics of the believers who act aright.

It says as follows:

"Those who are (patiently) steadfast and on their Lord do they rely."

When it requires, they separate from their wife, children, friends, relatives, and houses and they tolerate patience. They taste the troubles of loneliness, the hardships of being vagrant from home, and they are patient.

In order to protect their Faith, they usually tolerate the hurts of the enemies, and receive kinds of difficulties in the path of struggling against their selves (which is 'the greater' warfare), and they are patient.

Yes, patience and perseverance are the secrets of their triumph, and they are two great factors for their honour, without which no positive action is possible in the life.

Moreover, they rely neither on their properties, nor on their friends and relatives. They rely only on Allah; and they trust only on His Pure Essence. If thousand of enemies try to destroy them, they stand firm and do not fear because they know Him as their friend.

If we think properly, we find out that the root of man's all virtues is this very patience and relying on Allah. Patience is the cause of steadfastness in front of barriers and difficulties; and confidence is the motive of moving in this way which is full of ascent and descent.

For performing righteous deed we must get help from these two ethical virtues, patience and confidence. Without these two, doing righteous deed, in a large scale, is impossible.

Some Traditions On Patience and Confidence

1. The Messenger of Allah (S) said:

"Patience is a treasure out of the treasures of Paradise."[4]

2. Imam Baqir (as) said:

"Verily the patient will enter Paradise without reckoning."[5]

3. The Prophet (S) said:

"Whoever likes to be the most virtuous of people, he must rely on Allah."[6]

4. Once Imam Rida (as) was asked what the limit of confidence was. He answered:

"That you do not be in owe of other than Allah."[7]

5. The Messenger of Allah (S) said:

*“The best people with Allah is the one who trusts on Allah more than others and surrenders to Him.”*8

Surah Al–‘Ankabut – Verse 60

وَكَأَيِّن مِن دَآبَةٍ لاَّ تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ السَّمِيعُ الْعَلِيمُ

60. “And how many a moving creature that does not carry its own provision, (but) Allah sustains it and you! And He is he Hearing, the knowing.”

The Arabic word ***/tahmil/*** is derived from /himalah/ in the sense of ‘suretyship’ and ‘to undertake’, and the purpose of ‘carrying provision’ may be used in the sense of: ‘storing up things for the future’.

Emigration was recommended through verse 56, now the abovementioned verse indicates that the knowledge of Allah provides the sustenance of all creatures:

“And how many a moving creature that does not carry its own provision, (but) Allah sustains it and you!...”

However, the Qur’an says that you should not be worried about your sustenance, and do not accept any shame, disgrace, and captivity for it, because He Who gives sustenance is Allah.

He sustains not only you but also many of the creatures that cannot even carry their provision, and have no food stored in their nests while every new day they need a new provision and Allah does not let them be hungry. He sustains them and you, too.

Among moving creatures, animals, and insects, besides man, there are a few kinds that, like ants and bees, carry their own foodstuff from fields and deserts toward their dwelling places and store it up, and concerning their provision most of them are like sparrow, that is, every new day they must seek for the provision of that day.

There are millions of millions of them around us, far and near, in deserts, in the depth of valleys, on the top of mountains, and inside the seas that are sustained at the table of His endless bounties.

And you, O’ man! who are cleverer and more capable than them for earning and storing up your provision, why do you clasp the pollute and shameful life because of the fear of cease of sustenance and admit any injustice, cruelty, disgrace and abjectness for it?

You, too, can come out from inside of this narrow, limited and dark life of yours and sit at the stretched table of your Lord and do not care for sustenance.

On that day when you were prisoner in the womb of mother as a weak and feeble embryo, and nobody, even your kind parents, had the chance to reach you, your Lord did not forsake you and whatever you needed He gave you properly, it is the same today that you are a capable and strong being.

And in view of the fact that giving provision to the needy is in the secondary of the awareness of their existence and their need, at the end of the verse, the Qur'an says:

"…And He is he Hearing, the knowing."

He hears the words of you all, and He even knows the mute tongue of you and all moving creatures. He knows the needs of all of you, and nothing is hidden from the realm of His infinite knowledge.

Surah Al-'Ankabut – Verse 61

وَلَئِن سَأَلْتَهُم مَنْ خَلَقَ السَّمَاوَاتِ وَالأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولُنَّ اللَّهُ فَأَنَّي يُؤْفَكُونَ

61. "And if you ask them: 'Who created the heavens and the earth and made the sun and the moon subservient?' They will certainly say: 'Allah!' Whence are they then perverted?"

The Arabic term ***/'ifk/*** means 'changing something from its real form', viz. someone changes a fact into something else consciously.

The purpose of 'making the sun and the moon subservient' is their subservience in the way which is useful for us.9

In this holy verse, as well as the next verses, the Prophet of Islam (S), and in fact all believers, are addressed and the proofs of Unity through the way of creation, Lordship, and nature, viz. by three different ways, have been stated, and they are admonished that their fate is with Allah Whose effects are found in heavens and souls, not with idols, since idols have no function in this regard.

At first, it refers to the creation of the heaven and the earth and, taking help from their intrinsic beliefs, it says:

"And if you ask them: 'Who created the heavens and the earth and made the sun and the moon subservient?' They will certainly say: 'Allah!'…"

Their answer is such, because neither idolaters nor other than them say that the creator of the heavens and the earth and the subjective factor of making the sun and the moon subservient is some pieces of stone and wood which have been manufactured by their own hands.

In other words, even idolaters had no doubt in the 'Unity of Creator'. They were polytheists in worship.

They used to say that they worshipped idols for the sake that they would intercede them before Allah, as Surah Yunus, No. 10, verse 18 announces:

"...and they say: 'these are our intercessors with Allah'..."

They wanted to say that they were not eligible to directly communicate with Allah and they had to relate to Him by the way of idols.

They used to say:

"...We do not serve them save that they make us nearer to Allah..."[10]

They were inattentive that there is no gap between the Creator and the created, and He is nearer to us than our jugular vein.[11] Moreover, if man, who is the best creature in the world of existence, cannot communicate with Allah, what can be his intercessor?

However, after mentioning this clear proof, at the end of the verse the Qur'an questions that after having these evidences how are they returned from worshipping Allah to the worship of some idols made of some pieces of stone and wood?

It says:

"...Whence are they then perverted?"

The Qur'anic term ***/yu'fakun/*** is derived from /'ifk/ which means: 'changing something from its real form', and in this connection it is used for falsehood, and also for some apposite winds.

The application of the term ***/yu'fakun/*** in its Arabic passive form, points to this fact that they have not any ability to make decision, as if they were unintentionally drawn toward idolatry!

By the way, the purpose of objecting the sun and the moon is the systems that Allah has arranged for them and by these systems He has sent them in the way of man's benefits.

Surah Al-'Ankabut - Verse 62

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَآءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

62. "Allah enlarges the sustenance for whichever of His servants He pleases, and He grants him by (strict) measure, (as He pleases); verily Allah is Well-Cognizant of all things."

Increasing and decreasing men's sustenance is knowingly and wisely done by Allah (s.w.t.) on the base of seen and unseen criterions.

Some Islamic traditions indicate that the common good of some servants of Allah is in that they have vast sustenance and if they fall in the straitened circumstances of life, they become corruptive.

On the contrary, the common good of another group is that they have a strict measure of sustenance, and if they are granted plenty of it, they will fall in decadence.

Therefore, in this verse the Qur'an says:

"Allah enlarges the sustenance for whichever of His servants He pleases, and He grants him by (strict) measure, (as He pleases)..."

The key of sustenance is in His hand, not in the hand of men, nor with idols.

That in the former verses it was said that the true believers rely only on Him is for this very fact that the authority of all things is with Him. Then why should they fear to express forth and sometimes think that their life is in danger from the side of their enemies?

If they believe that Allah is powerful but He is not aware of their state, they are in a great error, because:

"...verily Allah is Well-Cognizant of all things."

Is it possible that someone is the creator and the administrator of the affairs and whose favour reaches to the creatures, and in the meantime He is not aware of their circumstance? This is not imaginable.

Surah Al-'Ankabut - Verse 63

وَلَئِن سَأَلْتَهُم مَن نَزَّلَ مِنَ السَّمَآءِ مَآءً فَاَحْيَا بِهِ الاَرْضَ مِنْ بَعْدِ مَوْتِهَا لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لاَيَعْقِلُونَ

63. "And if you ask them: 'Who sends down water from the heaven and gives life with it unto the earth after its death?' They will certainly say: 'Allah!' Say: 'All praise is due to Allah.' But most of them do not ponder."

One of the great bounties for which we must be thankful, is the light of Faith and natural disposition. Knowing of Allah is natural, and if the dust of sin and deviation is removed from the nature of deviated ones, their clear and manifest confessions will be found out.

In this verse, where the words are about Unity of Lordship and that the descent of the main origin of provisions is from the side of Allah, it says:

"And if you ask them: 'Who sends down water from the heaven and gives life with it unto the earth after its death?' They will certainly say: 'Allah!'..."

This is the inner belief of idolaters that they even did not refuse to express it by their tongue, because

they both knew the Creator as Allah, and introduced Allah as the Lord and also the administrator of the whole world.

Then, the verse continues saying:

"...Say: 'All praise is due to Allah.'..."

Praise is for the One from Whose side all bounties come, because when water, which is the main source of life and by which all living creatures are alive, is from His side, it is clear that other provisions are from His side, too.

Therefore praise must also belong to Him alone, and other objects of worship have no share in it.

We must thank Allah, for our logic is so alive and strong that nobody is able to nullify it.

And since the polytheists' sayings, from one side, and their speech and actions, from other side, contradicted with each other, at the end of the verse the Qur'an adds:

"...But most of them do not ponder."

Else, how is it possible that a wise and thoughtful person speaks so much scattered and contrarily? From one side, he knows Allah (s.w.t.) as the creator, the giver of sustenance, and administrator of the world, and, on the other side, he falls in prostration before some idols that have no role in his fate.

From one side, they believe in the Unity of Creator and Unity of Lordship, but, on the other side, they practically worship other than Allah.

It is interesting that the Holy Qur'an does not say that they do not have mind and wisdom, but it says:

*"...(**they**) **do not ponder",***

which means they have intellect while they do not use it.

1. Suras: Hud, No. 11, verse 22; An-Naml, No. 27, verse 5; and Al-Kahf, No. 18, verse 103
2. Tafsir-i-Nur-uth-Thaqalayn
3. The commentary of Qurtabi, following the verse
4. Muhajjat-ul-Bayda', Vol. 7, P. 107
5. Safinat-ul-Bihar, Vol. 2, P. 5
6. Mishkat-ul-'Abrar, P. 50
7. Ibid, P. 40
8. Majmu'ah Warram, Vol. 2, P. 123
9. The commentary entitled 'Rahnama'
10. Surah Az-Zumar, No. 39, verse 3
11. Surah Qaf, No. 50, verse 16

Section 7: The Sincere Seekers Shall Be Guided Aright

Surah Al-'Ankabut – Verse 64

وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَآ إِلاَّ لَهْوٌ وَلَعِبٌ وَإِنَّ الدَّارَ الأَخِرَةَ لَهِيَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ

64. "And this life of the world is nothing but a sport and a play and verily the abode of the hereafter, is certainly the (real) life: did they but know!"

The Qur'anic word ***/lahw/*** is used for the amusements which hinder man from the main aims and fundamental affairs. The Arabic term ***/la'ib/*** is doing something like play in which there is no particular aim.1

The creation of the world has been done wisely and for a particular aim, while being mammonist and neglectful from the Hereafter is done foolishly.

In order that men can promote their thought higher than the horizon of this limited life, and that they open the doors of some vaster worlds to the scope of the vision of their intellect, in this verse the Holy Qur'an, through a short and very expressive sentence, compares the life of the present world with the eternal life in another world, where it says:

"And this life of the world is nothing but a sport and a play..."

There is not anything in this world save sport and play, while the life in another world is the real life. The above verse continues:

"...and verily the abode of the hereafter, is certainly the (real) life: did they but know!"

What an interesting and expressive meaning this Qur'anic phrase ***/la hiyal hayawan/*** is! Because the Arabic word ***/lahw/*** means 'sport' and anything that makes man busy to it and turns him away from the essential affairs of life, while the word /la'ib/ (a play) is used for the acts that have a kind of imaginary order for an imaginary aim, (play).

In a 'play' someone plays as a king and another one as a minister, another one is the commander of the army, and some others play as a caravan or as a thief. But after their struggles and conflicts, we see that all of their deeds have been some imaginary acts.

The Qur'an implies that the life of this world is a kind of sport and play. In it, there are some people who

pursue some imaginary things. After a few days they scatter and their bodies will be buried under the ground, and, then everything will be forgotten.

But the real life, which has no declension or destruction, will remain. There is neither pain, nor toleration, nor distress, nor fear, nor any trouble in the life of hereafter, but it is with the condition that man knows it and studies it carefully.

Those who love the life of this world and became happy and beguiled by its dazzling glare are like some children, though they have lived a long life.

However, it must be noted that, as some commentators and philologists believe, the Qur'anic word ***/haywan/*** means 'life/, It points to this fact that 'the abode of hereafter' is the abode of real life, as if life gushed from all of it and there were nothing in it but 'life'.

It is evident that never the Qur'an intends to negate the Divine merits of this world by this meaning, but it intends to illustrate the value of this life comparing with that life by an explicit and clear comparison.

Moreover, it wants to warn man that he must not be as captive for these merits; he must be a commander upon them, and he must never exchange the noble values of his own self for them.

Surah Al-'Ankabut - Verse 65

فَإِذَا رَكِبُوا فِي الْفُلْكِ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَي الْبَرِّ إِذَا هُمْ يُشْرِكُونَ

65. "So when they ride in the ships, they call upon Allah sincerely vowing worship (***only***) ***unto Him, and when He brings them safe to the land, they associate others*** (***with Him***)***,"***

Being in awe of Allah removes the dusts of negligence, and awakens the nature of seeking-Allah in man.

This verse refers to the nature and fate of man and it pays to the manifestation of the Light of Unity inside the selves of men at the most severe states, and, through a very expressive example, it says:

"So when they ride in the ships, they call upon Allah sincerely vowing worship (***only***) ***unto Him, and when He brings them safe to the land, they associate others*** (***with Him***)***,"***

Yes, the difficulties and calamities are the preparations for the growth of man's nature. The Light of Unity is hidden inside the spirit of all human beings.

Superstitious customs, wrong educations, and evil indoctrinations cast some curtains over it, but at the time of attack of calamities from every side and when the pile of difficulties appear in front of man and he sees he cannot apparently do anything, he involuntarily goes toward the world of super nature and he

wipes out any polytheistic thought from his heart and, in the furnace of these events, he becomes pure and free from any impurity.

Shortly speaking, there is always a luminous point inside the man's heart which is the nearest mean of his communication with the world of super nature and the shortest path toward Allah.

Wrong teachings, negligence, and pride, specially at the time of health and affluence, draw some curtains over it, but the mass of calamities and terrible events tear these curtains, put the ashes away from it and that luminous point inside the man's heart appears.

It was for this very reason that the great leaders of Islam used to guide those who were seriously doubtful in the subject of theology by this way.

We have heard the story of the wandering man who was in doubt for the subject of theology and Imam Sadiq (as) guided him aright through this very natural and innate way.

The man said:

"O son of the Messenger of Allah (S)! (Please) guide me to Allah that who He is, because the tempters have made me bewildered."

Then the Imam told him:

"O' servant of Allah! Have you ever embarked a ship?"

The man answered he had.

Then Imam said:

"Has it happened that your ship was broken where there was no other ship to save you and you did not know how to swim?"

The man answered:

"Yes."

He said:

"In that state, did your heart tend to this matter that there is something that can save you from that affliction?"

He answered:

"Yes."

Imam Sadiq (as) said:

“This thing is Allah Who is able to save (anyone) where there is no deliverer and succours and where there is no helper.”[2]

Surah Al-‘Ankabut - Verse 66

لِيَكْفُرُوا بِمَآ ءَاتَيْنَاهُمْ وَلِيَتَمَتَّعُوا فَسَوْفَ يَعْلَمُونَ

66. “(Thus) let them be ungrateful for what We have given them and let them enjoy, but they shall soon know.”

Polytheism is a kind of ungratefulness and ingratitude unto the favours of Allah.

We must not be happy with those successes which are accompanied with blasphemy and ungratefulness, because they usually have an evil end.

After mentioning so many reasoning upon Monotheism and theology, this verse confronts the opponents with a sharp and serious threat when it says:

“(Thus) let them be ungrateful for what We have given them and let them enjoy, but they shall soon know.”

They will enjoy of the fleeting pleasures, but they shall know very soon what the end of their disbelief and polytheism will be, and what an evil fate they will have.

It is true that the appearance of the verse here seems to be a command to disbelief and denial of the Divine verses, but it is evident that its purpose is a warning.

It is just like that we tell a criminal person:

“Perform whatever crime you can, but soon you will taste the bitter fruit of your deeds in a lump.”

In such sentences where the form of the verb is imperative the main aim is a threat against the opposite party, not a state of imperative nature.

It is interesting that here the Qur’anic sentence ***/fasaufa ta‘lamun/*** (***they shall soon know***) has been stated in an absolute form.

It does not say what they know, but it simply says:

“They shall soon know”.

This vastness in meaning is for the sake that the mind of hearers might not be limited in its concept. The fruit of bad deeds is the divine punishment, disgrace in both worlds, and all kinds of other miseries.

At the end you may note these two verses:

"And whatever of favour is (bestowed) on you, it is from Allah; then whenever any calamity afflicts upon you, unto Him you cry (for assistance)."
"Then when He removes the affliction from you, behold! A group of you associate others with their Lord."[3]

This very meaning is mentioned in Surah Yunus in another form.

It says:

"And when an affliction touches a man, he calls Us (while reclining), on his side, or sitting, or standing, but when We remove from him his affliction, he passes on, as if he never called Us to an affliction that touched him..."[4]

The above meaning has also been stated in Surah Ar-Rum, verse 33, Surah Az-Zumar, verse 49, and Surah 'Asra', verses 67-69 in some other phrases and with some comprehensive words.

Surah Al-'Ankabut - Verse 67

أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَماً ءَامِناً وَيُتَخَطَّفُ النَّاسُ مِنْ حَوْلِهِمْ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ اللَّهِ يَكْفُرُونَ

67. "Have they not seen that We have appointed a sanctuary secure, while the people are snatched away from all around them? Will they still believe in the falsehood and disbelieve in bounty of Allah?"

One of the ways of inviting people to Allah is attracting their attention unto the divine bounties.

This verse says:

"Have they not seen that We have appointed a sanctuary secure, while the people are snatched away from all around them?..."

Arabs were in insecurity then, but in spite of that insecure environment, He caused Mecca to be a sanctuary secure, then how can He not protect them against their enemies? And their enemies were afraid of these weak people before Allah, the Great, the Mighty.

The verse continues saying:

"...Will they still believe in the falsehood and disbelieve in bounty of Allah?"

Shortly speaking, the Lord Who is able to cause a small piece of land to be secure inside a vast area of the earth where a group of half wild people used to live, how can He not protect the faithful people amongst some pagans and unbelievers?

Surah Al-'Ankabut - Verse 68

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَي عَلَي اللَّهِ كَذِباً أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَآءَهُ أَلَيْسَ فِي جَهَنَّمَ مَثْوًي لِلْكَافِرِينَ

68. "And who is more unjust than one who forges a lie against Allah, or belies the truth when it has come to him? Is there not a home in Hell for the disbelievers?"

The Divine revelation should be accepted completely and without decreasing anything from it. Adding anything to the religion is invention and false allegation, and it is the worse injustice.

Therefore, in this verse the Qur'an says:

"And who is more unjust than one who forges a lie against Allah, or belies the truth when it has come to him?..."

Allah has delivered many clear evidences which prove that there is nothing to be worthy of being worshipped save Allah, but polytheists forge some lies to Him and associate some partners with Him, too. They even claim that this is a divine program!

On the other hand, Allah sent down the Qur'an for them, in which the signs of Truth are clear, but they ignored them and put them at their back. Can any injustice and oppression be considered more superior than this? It is certainly injustice against their own selves and against all humankind, because polytheism and disbelief is a great injustice.

In other word, is injustice, in its vast scope of meaning, anything save deviation and bringing something out of its proper place? Is there anything worse than this that one puts some pieces of worthless stone and wood in a row with the Creator of the heavens and the earth?

Moreover, polytheism is the source of all social corruptions, and in fact other kinds of injustice originate from it. Sensualism, mammonism, and worshipping ranks, each one is a kind of polytheism.

But do know that an evil fate is waiting for the polytheists.

The Qur'an questions:

"...Is there not a home in Hell for the disbelievers?"

It is noteworthy that in fifteen occurrences of the Qur'an some people have been introduced as 'the most

unjust ones', and in all of these occurrences the Qur'anic sentence is a positive interrogation with a negative sense and it begins with ***/man 'azlama/***.

A careful study upon these verses shows that all of them return to polytheism, though there are apparently some different matters mentioned in them. Therefore, it can be said that there is not any contradiction in them.5

Surah Al-'Ankabut - Verse 69

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

69. "And those who strive hard for Us, We will certainly guide them in Our ways, and verily Allah is with the good-doers."

In order to reach the special guidance of Allah, effort and endeavour is necessary, and it is the man who must take the first step.

Sometimes, a step and a sincere struggle consequences both the Divine guidance and eternal salvation.

This holy verse, which is, in fact, the last verse of Surah Al-'Ankabut, points to an important fact, which is the epitome of the whole Surah and is consistent with its beginning.

It implies that though there are many difficulties for those who pave the path of Allah, the Almighty, the difficulty from the point of recognizing the truth, the difficulty of temptations of the Satans of man and Jinn; the difficulty of facing with the opposition of the obstinate and cruel enemies; and the difficulty of probable mistakes.

Here, there is one true thing which strengthens you, supports you, and gives you power and certainty for these difficulties, as follows:

"And those who strive hard for Us, We will certainly guide them in Our ways, and verily Allah is with the good-doers."

Upon the purpose of struggle here, the commentators have delivered numerous probabilities. Is it the struggle against enemies? Is it the struggle against carnal soul? Or is it the struggle in the path of knowing Allah by a scientific and logical way?

They have also discussed about the objective meaning of the Arabic term ***/fina/*** (***in Us***), applied in this verse, whether it means in the way of Allah's pleasure, or in the way of struggle against carnal soul, or in the path of worship, or in the path of struggle against enemy.

But it makes manifest that the application of both /jihad/ which has a vast and absolute meaning, and

/fina/ are correct.

Therefore, it envelops any kind of struggle and effort which is performed in the way of Allah and for Him and with the purpose of gaining the divine aims, whether they are in the way of obtaining knowledge, or struggle against carnal soul, or struggle against enemy, or showing patience in obedience, or having patience against temptation of committing sin, or in the way of helping the weak persons, or doing any other good action.

Those who strive in these ways for Allah, in any form and any manner, will be involved in the support and guidance of Allah.

By the way, through what was said, it became clear that the purpose of the Arabic word ***/subul/*** (***ways***), used here, is different ways which are led to Allah: the way of struggle against carnal soul, the way of struggling against enemies, and the way of learning knowledge and culture. In short, struggle in any one of these ways causes one to be led to a path which ends to Allah.

This is the promise that Allah has strictly and emphatically given to all of the strivers in His way, and He has strengthened it by kinds of emphasis, and has considered success, progress, and triumph in the pledge of two important things: 'Struggle' and 'sincerity of intention'.

Thus, man must strive in this way, but guidance is with Allah; and that a tradition indicates that knowledge is a light that Allah casts in the heart of any one whom He desires and knows eligible for it, may also refer to this very meaning.

Note to the Following Points

1- It is understood from the abovementioned verse that any kind of failure and dissatisfaction we are confronted is the effect of one of these two things: we have neglected the struggle, or there has not been enough sincerity in our action. If these two exist with together, according to the promise of Allah, victory and guidance will surely come forth.

And if we contemplate well, we can find out the origin of difficulties, and the afflictions of the Islamic societies in this very fact. Why the Muslims, who once were an advanced nation in the world, are backward and retarded today?

Why do they beg nearly all their needs, even for their own culture and laws, from foreigners? Why must they rely on others for protecting themselves against political storms and martial attacks? Why one day others were in need of the bounty of knowledge and rich culture of Muslims, but today these people have to sit at the table of other nations?

And, finally, why are they captured in the hand of others and their lands are occupied by the transgressors?

All these questions have only one answer, and it is that either they have neglected the holy struggle, or their intentions have become polluted.

Yes, struggle in the fields of science, culture, politics, and army has been neglected and love of self, mammonism, love of comfort, short sightedness, and private motives have overcome them so much that the number of those killed by their own forces is larger than the number of those killed by their enemy.

The despair of some persons affected by the West or the East, the treachery of a group of rulers and chiefs, and the hopelessness and the reclusion of some knowledgeable men and the possessors of reflection have taken from them both struggle and sincerity.

Whenever a little sincerity appears in us and strivers come in the scene, victories appear one after another, and the chains of captivity will be broken.

Then, despairs change into hope and failures into success; disgrace changes into honour and eminence, and dispersion and hypocrisy changes into unity and flowing. Thus, how great and inspirational the Qur'an is that has stated both the pain and its remedy in a short sentence.

Yes, those who struggle in the path of Allah are included in the guidance of Allah, the Almighty, and it is evident that wherever His guidance exists, aberration and failure does not have any place.

Some narrations of Ahlul Bayt (as) have rendered this verse into the Prophet's progeny (as) and his followers. It is the statement of a complete extension of it, because they were always pioneers and leaders in the way of struggle and sincerity, and it is not an evidence upon the limitation of the concept of the verse at all.

However, every one clearly feels this Qur'anic fact in his effort and endeavour that when he strives in the path of Allah, the doors will be opened to him, difficulties become easy, and hardships will be tolerable.

2- People are divided into three groups: A group of people are some obstinate deniers for whom no guidance is useful. The second group are some sincere strivers who reach the Truth. The third group are more excellent than the second group. They are not far from the truth that must become near, and are not separate from Him that must join Him, because they are always with Him.

The previous verse, saying:

"And who is more unjust than one who forges a lie..."

is about the first group.

The Qur'anic sentence:

"And those who strive hard for Us..."

is about the second group.

And the Qur'anic phrase:

"...verily Allah is with the good-doers"

is about the third group.

By the way, this phrase makes it clear that the rank of good-doers is higher than that of strivers, because besides striving in the path of their own deliverance, they have the characteristic of donation and kindness and they strive for others, too.

O Allah! Give us such a success that in our whole lifetime we do not stop effort and striving in Your way!

O Allah! Bestow us such a sincerity that we do not think about anything but You and we do not take any step save for You!

O Allah! Take us higher than the rank of strivers and endow on us the rank of kindness and donation of the good-doers, and appoint us under the cover of Your guidance in our whole lifetime!

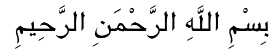
Amen, O the Lord of the Worlds!

1. Mufradat by Raqib
2. Bihar-ul-'Anwar, Vol. 3 (New edition), P. 41
3. Surah An-Nahl, No. 16, verses 53 and 54
4. Surah Yunus, No. 10, verse 12
5. Some other explanations are mentioned in the commentary of Surah Al-'An'am, No. 6, verse 21

Surah Ar-Room, Chapter 30

(The Romans)
No. 30 (Revealed at Mecca)
60 Verses in 6 Sections

The Virtue of the Surah



In The Name of Allah, The Beneficent, The Merciful

Imam Sadiq (as) in a tradition said:

“Whoever recites Suras Al-‘Ankabut and Ar-Room in the month of Ramadan at the twenty third night, by Allah he will be admitted in Paradise, and I do not consider any exception in this word...(with the condition that he fulfils his religious duties). These two Suras have an important situation with Allah.”[1]

In another tradition narrated from the Prophet (S), he has said:

“Whoever recites Surah Ar-Room, will be rewarded ten rewards as the number of every angel who glorifies Allah between the heaven, and the earth, and whatever he has lost in that day and night will be recompensed.”[2]

It is evident that he who puts the content of this Surah, which is full of teachings about Monotheism and the great court of Hereafter in his soul and manner, and observes the constant watch of Allah over him, and knows the Day of Judgment and Divine court certain, the Divine devoutness will fill his heart in a manner that he will be eligible for such a great reward.

The Feature of the Surah

This holy Surah contains 60 verses and has been revealed at Mecca.

Similar to many Meccan Suras, the main subject in this Surah is ‘Origin and End’ and the statements of the believers and disbelievers are in this relation.

This Surah begins with the Prophecy about the victory of Romans against Iranians in the war, and for this reason this Surah has been called Ar-Room.

A great part of the verses of this Surah is about the Divine bounties in the heaven and in the earth, the conjugality system in plants and animals, creation of man from dust, the relation between man and woman, effort in the day and sleep at night, the fall of rain, the winds, and the earth being revived after its death.

1. Thawab-ul-’A‘mal, by Saduq, according to the narration of Nur-uth-Thaqalayn, Vol. 4, P. 169, the Commentary
2. Majma‘-ul-Bayan, at the beginning of Surah Ar-Room

Section 1:The Defeat of the Romans Prophesied

Surah Ar-Room – Verses 1-5

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الم

غُلِبَتِ الرُّومُ

فِي أَدْنَى الأَرْضِ وَهُم مِّن بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ

فِي بِضْعِ سِنِينَ لِلَّهِ الأَمْرُ مِن قَبْلُ وَمِنْ بَعْدُ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ

بِنَصْرِ اللَّهِ يَنصُرُ مَن يَشَآءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ

In The Name of Allah, The Beneficent, The Merciful

1. "'Alif 'A', Lam 'L', Mim 'M'."
2. "The Romans have been defeated."
3. "In a near land, but they, after being defeated, will soon be victorious,"
4. "Within a few years. To Allah belongs the Command before and after, and on that day the believers shall rejoice."
5. "With the help of Allah, He helps whom He pleases, and He is the Mighty, the Merciful."

The Arabic word ***/bid'/*** means: 'a piece', as the Prophet (S) said:

"Fatimah is a piece from me."

Sometimes the objective meaning of /bid'/ is a part of time between three to nine years.

Question: What relation is there between the triumph of the army of Room over Iranians and the Muslims that the Qur'an says:

"...that day the believers shall rejoice"?

Answer: The Prophet of Islam (S) wrote two letters to the kings of Iran and Room and invited them to the religion of Islam. The king of Iran, Khusrow Parviz, tore the letter, but the king of Room respected Prophet's letter.

Muslims liked the Romans who respected Prophet's letter to be victorious, but they failed in the war, so the Muslims became inconvenient because of that event.

By these holy verses Allah gave a good tidings to the Muslims that although Romans failed, they would

win the battle thereafter in near future and that victory could make the believers happy.[1] Yes, a faithful society should not look only its own inside but it must show reaction unto the bitter and sweet events of other nations, too.

The Occasion of Revelation

The great Islamic commentators all believe that the beginning verses of this Surah were sent down for the sake that at that time when the Prophet (S) was at Mecca and the believers were in minority, there happened a fight between Iranians and Romans, and Iranians became victorious.

Pagans of Mecca, then, took it as a good omen and considered it as a proof of legitimacy for their own polytheism. They said Iranians were Zoroastrians and polytheists (dualists), but Romans were Christians, the People of the Book'.

Since Iranians overcame Romans, then the final victory belonged to polytheism and Islam would be vanished soon and they (the polytheists) might be victorious.

Though such conclusions had no foundation, but, in that atmosphere and that environment, they were not far from effect for propagation amongst those ignorant people. Therefore, that event seemed heavy for the early Muslims.

The abovementioned verses were revealed, saying decisively that though Iranians became victorious in that war, after a short time they would bear a failure from Romans. The Qur'an stated even the time of that prophecy and said that that event would happen during a few years.

This decisive prediction of the Qur'an which, from one side, was the sign of the miracle of this heavenly Book and the sign of the relation of its bringer to the infinite knowledge of Allah (s.w.t.) unto the world of Unseen, and on the other side, it was a point opposite to the bibliomancy of the polytheists, encouraged the Muslims in a manner that, it is even said, some of them laid an important wager with the polytheists upon this matter.

(At that time the command of the prohibition of these sorts of betting had not been sent down yet.)

However, this Surah is the twenty ninth Surah of the Qur'an which begins with the abbreviated letters. We have repeatedly discussed on the commentary of these abbreviated letters[2].

The only thing which attracts attention here is that, contrary to many Suras of the Qur'an which begin with abbreviated letters and next to them the words are about the greatness of the Qur'an, in this Surah there is not any discussion upon the greatness of the Qur'an, while the words are about the Roman's failure and their future victory.

But a careful study makes it clear that this discussion is also the statement of the greatness of the Qur'an, because this prediction is considered as one of the signs of the miracle of the Holy Qur'an and

the greatness of this heavenly Book.

After mentioning the abbreviated letters, it says:

"The Romans have been defeated."
"In a near land..."

This failure occurs in a land near you, the people of Mecca, in the North of Arabia, in the land of Syria, the western Rome.

Some commentators, like Shaykh Tusi in Tibyan, have said that the purpose of it may be a place near the land of Iranians, that is, it happened in a land which was the nearest point between Turan and Rome.[3]

It is true that because of the existence of Alif and Lam in the Arabic word ***/'al 'ard/***, the first commentary is more suitable, but as we will explain later, from some view points, the second commentary seems more proper.

Here, there is a third commentary that, maybe from the point of result, does not differ so much from the second commentary. According to this commentary the objective of it is the land of Rome. That is, they confronted defeat then in the nearest parts of their boundaries with Iran; and this points to the importance and depth of this failure.

Defeat in far points and distanced boundaries, is not so important. The important matter is that a country is defeated in its nearest boundaries with enemy where it is more powerful and forceful than other places.

Therefore, mentioning the phrase: /fi 'adnal 'ard/ (in a near land) is a hint to the importance of this defeat, and predicting the triumph of the defeated party during a few years in future is of a greater magnificence and it is not predictable but by the way of miracle.

Then the verse adds:

"...but they, after being defeated, will soon be victorious,"

The Qur'anic sentence ***/sayaqlibun/*** (***they will soon be victorious***) was enough for stating the purpose definitely, but the sentence /min ba'd-i-qalabihim/ (after being defeated) has particularly been added to it in order that the importance of this victory becomes more manifest, because when a defeated group can overcome the enemy in its nearest and strongest boundaries and specially during a short time, it is something unexpectedly, and the Qur'an explicitly predicts this event.

Then, through the next holy verse, the Noble Qur'an states the approximate years of its occurrence, but saying:

“With in a few years...”

And we know that the Arabic word ***/bid‘/*** means a figure at least ‘three’ and at most ‘nine’.

If we see that Allah (s.w.t.) predicts the future, it is because everything and every affair is in His authority whether before victory or after the victory of this defeated nation.

The verse says:

“...To Allah belongs the Command before and after...”

It is evident that everything being in Allah’s authority and by His command does not hinder our freedom and will for effort and endeavour and striving in the path of obtaining our aims.

In other words, this phrase does not intend to negate the authority of others, but it intends to make this matter clear that it is He Who is Mighty by Essence and is the absolute Owner, and whoever possesses anything he has it from His side.

Then the verse implies that if today that the Romans failed and the polytheists became happy, on that day when the Romans overcame the believers would become happy.

The verse continues saying:

“...and on that day the believers shall rejoice.”

Yes, by Allah’s help they will be happy.

The next Holy verse announces:

“With the help of Allah, He helps whom He pleases, and He is the Mighty, the Merciful.”

Upon the objective meaning of the sentence:

“On that day the believers shall rejoice”,

the commentators have delivered different ideas. Some of them have said that this rejoice is because of Roman’s victory, though they themselves were in the row of pagans, too, but since they had heavenly Book their victory over the Zoroastrians, who were polytheists, was one stage of victory of ‘Monotheism’ over ‘polytheism’.

Some other commentators have added that the believers became happy for they took this event as a good omen and as an evidence for their victory over the polytheists.

Or their happiness was for the sake that the greatness and truthfulness of the decisive prediction of the holy Qur’an, which itself was counted as an important spiritual victory for the Muslims, appeared on that

day.

This probability does not seem so far that the Roman victory was simultaneous with one of the Muslims' victories over the polytheists in particular that some of the statements of the commentators indicate that this victory was simultaneous with the victory of the 'Badr' or with the peace agreement of Hudaybiyyah which was counted a great victory.

In particular that the application of "***With the help of Allah***' is in consonant with this meaning, too.

In short, the Muslims became happy from different points of view on that day because of the victory of the 'People of the Book' over the Zoroastrians, which was a scene of the victory of Monotheism against polytheism.

This happiness was because of spiritual victory for the appearance of the miracle of the Qur'an. Or it was for the sake of its simultaneous victory of Muslims, probably the peace of Hudaybiyyah or one of other conquests of the Muslims.

Surah Ar-Room – Verse 6

وَعْدَ اللَّهِ لاَ يُخْلِفُ اللَّهُ وَعْدَهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لاَ يَعْلَمُونَ

6. "(This victory is) Allah's promise! Allah does not fail His promise, but most people do not know."

The cause of breach of promises is either powerlessness, or ignorance, or regret, but Allah, the Almighty, the Aware, is free from all of them.

The reason of unawareness of people is the lack of their knowledge due to the Knowledge and Power of Allah.

They have not known Allah properly; therefore they are not aware of this fact that He never fails His promise. Breach of promise is either because of ignorance unto something that it had been concealed, then it has become revealed and has caused the change of idea.

Or it is because of weakness and inability, when the giver of promise has not changed his mind but he is not able to perform his promise.

But Allah, Who is both aware of the sequences of the affairs and His Power is above all powers, will never breach His promise.

The verse says:

“(This victory is) Allah’s promise! Allah does not fail His promise, but most people do not know.”

Surah Ar-Room – Verse 7

يَعْلَمُونَ ظَاهِراً مِنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الأَخِرَةِ هُمْ غَافِلُونَ

7. “They know (only) the appearance of the life of this world and they are heedless of the Hereafter.”

Being in the love of the materials of the world causes the negligence from Hereafter.

The world itself is not bad, but negligence from Hereafter is bad. This holy verse implies that these shortsighted people see only the outward of the life in this world but they are unaware of the hereafter and the end of the affairs.

It says:

“They know (only) the appearance of the life of this world and they are heedless of the Hereafter.”

Common people are only aware of the life of the world, and they have also sufficed to the outward of this life. A collection of amusements, some temporary pleasures, and vain imaginations have formed their understanding from the life of this world. The pride and negligence, which is hidden in this understanding, is not concealed to anyone.

If they only knew the inward and innate of the life of this world, too, it was enough for the recognition of the Hereafter, because enough care in this temporary life shows that it is a ring from a long circle of affairs and it is a stage out of a great and long way.

As the care upon the life of an embryo in its term shows that the final aim is not only this short life by itself, but it is a preliminary stage for a later vast life. Yes they see only the appearance of this life and are heedless of its content, its concepts, and what is in its inside.

It is interesting that here by the repetition of the Arabic pronoun ***/hum/*** (***they***) the Holy Qur’an points to this fact that the people themselves are the cause of this negligence and heedlessness. It is just like that someone tells us “*You neglected me from this thing*”; and in answer to him we say: “*You yourself neglected*”. That is, you yourself were the cause of negligence.

At the end, one of the ways of proving the miracle of the Qur’an is the prediction of the Qur’an, one of which is clearly mentioned in these very verses. Through a few verses and with kinds of emphasis, the Qur’an informs of a great victory in a few later years for a defeated army and introduces it as a promise of Allah which never fails.

From one side, the Holy Qur'an predicts the reality of the victory itself, by saying:

"...but they, after being defeated, will soon be victorious."[4]

From another side, it informs of another victory for the Muslims against the pagans simultaneous with it.

And, from the third side, the noble Qur'an declares that this event will happen in a few future years.

In the fourth side, with two emphases, the Qur'an confirms the decisiveness of the promise of Allah:

*"(**This victory is**) **Allah's promise! Allah does not fail His promise...**"*[5]

The history indicates that it was before nine years that these two events happened: the Romans won a new separate war against Iranians, and at the same time the Muslims, by the peace of Hudaybiyyah (and according to a tradition in the Battle of Badr), obtained a considerable victory against the enemies.

Principally, the thought of a godly and faithful person is very different from that of a materialist or a polytheist.

A believer, according to his Monotheistic belief, thinks of the world as the creation of Allah, the Wise, the Aware, Whose all deeds are done accurately and regularly. For this reason, he believes that the world is a collection of some exact secrets and mysteries. Nothing is simple in this world. All the words of this Book are expressive and meaningful.

This Monotheistic belief tells him not to simply pass by any event and any matter, because the simplest problems may be the most complicated ones.

He always observes the depth of the things of this world and does not suffice to the appearance of the world. He has learnt this lesson in the school of monotheism.

He considers a great aim for the world and he sees all things inside the circle of that aim; while an ordinary faithless person considers the world as a collection of events which have no aim, and he does not think but about its outward.

In principle, he does not consider any innate and depth for it. Is it possible that we consider a depth and magnificence for a book which contains of only some lines that a little child have created on its pages with his own hand without having any aim?

According to some of the great scientists of the natural science, all those scientists who have contemplated about the system of the world have a sort of religious thought.

Surah Ar-Room – Verse 8

أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِم مَا خَلَقَ اللَّهُ السَّمَاوَاتِ وَالأَرْضَ وَمَا بَيْنَهُمَآ إِلاَّ بِالْحَقِّ وَأَجَلٍ مُّسَمًّي وَإِنَّ كَثِيراً مِنَ النَّاسِ بِلِقَآءِي رَبِّهِمْ لَكَافِرُونَ

8. "Have they not pondered upon themselves? Allah did not create the heavens and the earth and what is between them but with truth and (for) an appointed term? And verily most of the people are deniers of the meeting of their Lord (at the Resurrection)."

Contemplation is usually the medicine of the sickness of negligence.

The consequence of a safe and sound thought is having belief in truthfulness and knowing that existence and Hereafter have an aim, while the consequence of thoughtlessness is often disbelief and denial of Resurrection.

The words in the previous verse were about those who see only the surface of the things and whose thoughts are limited to observing this world and the world of matter and they are not aware of the Hereafter and the world of super nature.

This holy verse, as well as the later verses, mentions some various matters around the Origin and Resurrection.

At first, in the form of a question, the verse critically says:

"Have they not pondered upon themselves? Allah did not create the heavens and the earth and what is between them but with truth and (for) an appointed term?..."

That is, if they do contemplate correctly and refer to both their own conscience and the judgment of their intellect, they will be well familiar with these two things: that, firstly, the world has been created on the basis of truth, and it contains some systems which prove the existence of a complete wisdom and power with the creator of this world.

Secondly, this world goes toward downfall and destruction; and in view of the fact that it is impossible that the Wise Creator has created it in vain, this is an evidence that after this world there is another world which is the eternal abode, else the creation of this world, with all its things created only for a few days of life, would be meaningless, and by this we find out the existence of the Hereafter.

Thus, a careful observation in the regularity and legitimacy of this world leads to the existence of its origin, and a careful attention to its having 'an appointed term' is an evidence to the 'Resurrection'. (Be careful)

That is why, at the end of this holy verse the Qur'an adds:

"…And verily most of the people are deniers of the meeting of their Lord (at the Resurrection)."

Either the pagans are principally deniers of Resurrection, as the verses of the Qur'an have repeatedly narrated from their tongue who used to say: When we have become dust, shall we certainly be brought forth again? This is impossible! This is evident that its talker is mad.[6]

Or they do not deny it by their tongues, but their deeds are so polluted and shameful that they indicate that they do not believe in Resurrection, because if they believed they would not be so mischievous and corrupt.

By the Qur'anic phrase ***/fi 'anfusihim/*** (***upon themselves***) it is understood that they should study about the secrets of their selves, as Fakhr-Razi has said in his commentary, but the purpose is that they may contemplate upon the creation of the heavens and the earth from inside of their selves and souls by the way of intellect and conscience.

The Arabic word ***/bil haqq/***, applied in this verse, may have two meanings: one is that creation is accompanied with truth, law, and regularity. The second is that the aim of creation is a true aim, and, of course, these two recent commentaries do not contrast with each other.

As we have repeatedly said in this commentary, the Qur'anic phrase ***/liqa'-i-rabbihim/*** (***meeting of their Lord***) means Hereafter and Resurrection where the curtains will be removed and, by inner intuition, man will know Allah with His greatness.

Surah Ar-Room – Verse 9

أَوَلَمْ يَسِيرُوا فِي الأَرْضِ فَيَنظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَأَثَارُوا الأَرْضَ وَعَمَرُوهَآ أَكْثَرَ مِمَّا عَمَرُوهَا وَجَآءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ

9. "Have they not travelled in the earth and seen how was the end of these before them? They were stronger than them in strength, and they ploughed up the earth and cultivated it more than they themselves have cultivated it; and their messenger came to them with clear proofs (miracles) (which they rejected, to their own destruction); so Allah would never deal with them unjustly, but they dealt unjustly with their own selves."

We must look at the fate and the end of the former nations, not at their daily glories.

Concerning the necessity of familiarity with the events in history and contemplating on them, Hadrat Ali (as), addressing his son, says:

*“Though my age is not so old but I am familiar with the history of the former nations as if I have the lifetime of history.”*7

Explaining the meaning of the Qur’anic sentence:

“Have they not travelled in the earth”

Imam Sadiq (as) said:

“The purpose of it is contemplation and study the history of the former nations (*who are mentioned*) *in the Qur’an”.*8

However, the Qur’an in this verse says:

“Have they not travelled in the earth and seen how was the end of these before them?...”

These nations are those who had a better power than these ones and who had changed the land and had flourished it more than that they did.

Here is what the verse says:

“...They were stronger than them in strength, and they ploughed up the earth and cultivated it more than they themselves have cultivated it...”

Divine messengers came to them with clear miracles, but they showed stubbornness and did not submit to the Truth and, consequently, they encountered the painful chastisement of Allah.

The verse continues saying:

“...and their messenger came to them with clear proofs (***miracles***) (***which they rejected, to their own destruction***)*...”*
“...so Allah would never deal with them unjustly, but they dealt unjustly with their own selves.”

In fact, the holy Qur’an here points to those nations who, comparing the polytheists coeval with the Prophet (S), were considerably stronger than these people from the point of power, bodily strength, and finance, and it explains their painful end as a lesson for these people.

The Qur’anic phrase: ***/’a?ar-ul-’ard/*** (***they ploughed up the earth***) may refer to ploughing the earth for farming and planting trees, or digging it for streams and irrigation systems, or preparing the land for building high buildings, or all of these affairs, for this phrase has a vast concept which encompasses these things which are the preliminary of cultivation.9

And since in the world of that day the utmost power was in the hand of those who were more developed from the point of agriculture and had considerably progressed in constructing buildings, the superiority of

those nations, comparing the polytheists of Mecca whose ability, from this point of view, was very limited is made clear.

Yet, those nations, with all their power and abilities, when they rejected the Divine revelations and denied their messengers, could not escape from the grips of divine punishment, then how can you escape?

These painful punishments are the fruit and sequence of their own deeds. They themselves did unjustly against their own selves and Allah would never deal with them unjustly.

Surah Ar-Room – Verse 10

ثُمَّ كَانَ عَاقِبَةَ الَّذِينَ أَسَآءُوا السُّوأَي أَن كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِئُونَ

10. "Then evil was the end of those that did evil, for they belied the signs of Allah, and at them they used to mock."

Those who usually reject the verses of Allah and mock them do not often gain any benefit from their deeds except evil punishment.

The above holy verse, which is the last verse of the verses under discussion, states the last stage of their infidelity. It implies that the end of those who did evil in this world was that they rejected the revelations of Allah, and worse than that, they mocked them.

The verse says:

"Then evil was the end of those that did evil, for they belied the signs of Allah, and at them they used to mock."

Yes, sin and committing evil, like the sickness of gangrene, attacks man and consumes the soul of faith and destroys it. Such a person reaches a point that he belies the Divine verses and, beyond that, he mocks both the messengers and the revelations of Allah.

Such a person will be in a stage that no advice, no admonition, and no warning is effective on him, and there will remain no way except the lash of the painful punishment of Allah.

A glance upon the life of a great deal of rebellious and criminal persons shows that at the beginning they were not like that. At least there was a slight and weak light of faith in their hearts, but committing consecutive sins caused them to get distance from Faith and piety a day after another and, at last they reached the stage of infidelity.

This verse, with the same concept that was described in the above, was also mentioned in the famous

sermon of Hadrat Zaynab (as), the brave woman of Karbala, that she delivered in Syria in front of Yazid.

When Hadrat Zaynab (as) observed that Yazid, by saying some blasphemous words and reciting those famous poems, which showed his disbelief in the basis of Islam, was mocking everything, after praising Allah and greeting to the Prophet (S), she clearly said:

"It is not wonderful that today, by these poems, you deny Islam and Faith, and you tell your polytheistic ancestors, who were killed in the Battle of Badr by Muslims, that you wish they were here and would see that you have taken vengeance from the family of Bani Hashim.

It is the same thing that Allah (s.w.t.) has said and announced that the sinners will finally belie the signs of Allah..."

She said many things in this regard.[10]

1. Wasa'il, Vol. 20, P. 67
2. Especially at the beginning of Suras Al-Baqarah, 'Al-i-'Imran, and Al-'A'raf
3. Tibyan Commentary, Vol. 8, P. 206
4. Verse 3 out of verses under discussion
5. Verse 6 out of verses under discussion
6. Surah Ar-Ra'd, No. 13, verse 5; Surah Al-Mu'minun, No. 23, verse 35; Surah An-Naml, No. 27, verse 67; and Surah Ghaf, No. 50, verse 3
7. Nahj-ul-Balaqah, letter No. 31
8. Nur-uth-Thaqalayn
9. The Arabic term /'a[illegible]ar/ is derived from /[illegible]aur/ in the sense of 'scatter', and that in the Arabic language a male cow is called /[illegible]aur/ is for the sake that the land is ploughed by it.
10. For more explanation, you can refer to Bihar-ul-'Anwar, Vol. 45, P. 157

Section 2: The Five Times of the Daily Glorification of Allah

Surah Ar-Room – Verses 11-13

اللَّهُ يَبْدَؤُا الخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ إِلَيْهِ تُرْجَعُونَ

وَيَوْمَ تَقُومُ السَّاعَةُ يُبْلِسُ الْمُجْرِمُونَ

وَلَمْ يَكُن لَهُم مِن شُرَكَآئِهِمْ شُفَعَآءُ وَكَانُوا بِشُرَكَآئِهِمْ كَافِرِينَ

11. "Allah originates the creation, then reproduces it, then unto Him you shall be returned."
12. "And On the Day when the Hour will come, the guilty shall be in despair."
13. "And these shall not be for them any intercessors from among their 'partner gods' and they shall disbelieve in their partners."

The Arabic word ***/yublisu/*** is derived from /'iblas/ which means a grief that has appeared because of intensity of despair. The term 'Iblis is also derived from the same word.

The previous verses talked about the rejecters who used to mock the signs of Allah. By stating a part of discussions about Resurrection and the fate of the sinners in Hereafter, these holy verses complete the discussions stated in the former verses about the Resurrection.

At first, the Qur'an says:

"Allah originates the creation, then reproduces it, then unto Him you shall be returned."

The subject of Resurrection, which has also been mentioned in some other verses of the Qur'an, has been stated through a short and expressive reasoning. The Qur'an implies that the same One Who had the ability of originating the creation, has also the ability of bringing Resurrection forth, as well as the law of justice, and also the Divine Wisdom requires that this creation should be reproduced.

The Qur'anic sentence:

"...then unto Him you shall be returned"

points to this fact that after this life, in Hereafter, all of you return to the Divine Court and to His reward and His compensation. And more than that, those believers who have come in the path of perfection of Allah will also go forth in their perfection toward infinite and toward the Pure Essence of Allah.

In the next verse, the state of the guilty in Hereafter has been illustrated as follows:

"And On the Day when the Hour will come, the guilty shall be in despair."

However, on that Day, the guilty are right to be in despair and sorrow, because they neither have brought any faith and righteous deed with them into the resurrection plain, nor have they any helper, nor it is possible for them to return to the world and compensate their past faults.

Therefore, in the next verse, the Qur'an says:

"And these shall not be for them any intercessors from among their 'partner gods'..."

These are the same idols and the objects of worship that whenever these idolaters were asked why they

worshipped them, they used to say:

"...these are our intercessors with Allah..."[1]

In Hereafter, they will surely understand that there is neither any peculiarity nor profit in these worthless hollow objects of worship.

It is for this reason that they will disbelieve in the objects of worship that they had associated them with Allah and they will hate them.

The verse continues saying:

"...and they shall disbelieve in their partners."

Why should they not disbelieve in them? These objects of worship not only do not solve any problem for them, but also, as the Qur'an claims, they will belie them and say:

"...they were not unto us worshipping."[2]

And worse than this is that these objects of worship will be some enemies for their worshippers, as Surah Al-'Ahqaf, No. 46, verse 6 says:

"And when mankind are mustered (*at the Resurrection*) ***they will be hostile to them and deny that*** (*men*) ***had worshipped them."***

Surah Ar-Room – Verses 14-16

وَيَوْمَ تَقُومُ السَّاعَةُ يَوْمَئِذٍ يَتَفَرَّقُونَ

فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَهُمْ فِي رَوْضَةٍ يُحْبَرُونَ

وَأَمَّا الَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا وَلِقَآءِي الأَخِرَةِ فَأُوْلَئِكَ فِي الْعَذَابِ مُحْضَرُونَ

14. "And on the Day when the Hour will come, that Day they shall be divided;"
15. "And as for those who believed and did righteous deeds, they shall be made happy in a garden (*of Paradise*)***."***
16. "And as for those who disbelieved and rejected Our signs and the meeting of the Hereafter, those shall be arraigned into the chastisement."

This verse points to the different groups of people on the Day of Hereafter, when it says:

“And on the Day when the Hour will come, that Day they shall be divided;”

It means that on the Hereafter Day the pure persons will be separated from the impure ones.

That is, Hereafter will be the Day of the end of ungodly relations and friendships.

Then in the next verse, the Qur’an says:

“And as for those who believed and did righteous deeds, they shall be made happy in a garden (***of Paradise***)***.”***

The Qur’anic word ***/yuhbarun/*** is derived from /hibr/ with the sense of ‘an interesting and good effect’. It is also used for the state of rejoice and happiness the effect of which appears in the face, and since the hearts of the people of Paradise are so full of rejoice and happiness that its effects appear in their whole entity, this meaning has been used concerning them.

The Arabic term ***/raudah/*** is called to a place where there is plenty of water and trees; that is why the green gardens are called /raudah/. The reason why this word has been used in its indefinite Arabic form here, it is for veneration and dignifying it. That is, they will be in affluence inside the best and the most beautiful and joyful gardens of Paradise.

Then, in the next verse, it says:

“And as for those who disbelieved and rejected our signs and the meeting of the Hereafter, those shall be arraigned into the chastisement.”

It is interesting that the Qur’an, qualifying the people of Paradise, uses the word /yuhbarun/ (are made happy) which is the sign of their full consent, while the word /muhdarun/ (they will be arraigned) is used concerning the people of Hell, which is an indication to their utmost dislike and unhappiness, because to be arraigned is used in the instances that are done against the inner desire of man.

Another point, which is mentioned about the people of Paradise, is both ‘Faith’ and ‘righteous deed’, while, concerning the people of Hell, the Qur’an suffices to mentioning only their lack of Faith which leads to both the rejection of Divine signs and Resurrection.

This points to the fact that, for entering into Paradise, mere Faith is not enough and righteous deed is also necessary. But for entering into Hell only disbelief is enough though the one has not committed any other sin, since disbelief itself is the greatest sin.

However, ’Ibn-i-Manzur in ‘Lisan-ul-‘Arab’ says:

“The Arabic word ***/sa‘at/*** *is an appellation for the time when the Blast of the end of the world is blown and suddenly all will die, and it is also a name for the time when people will be raised in Hereafter.*

This name has been chosen for the end of the world and for the occurrence of Resurrection, for the sake that by the first Blast, that Allah has pointed out in Surah Yasin, No. 36, verse 29, saying:

"It was no more than a single mighty Blast, and behold! They were like ashes quenched and silent",

everybody will suddenly die, (and by the second Blast they will suddenly stand up and the Hereafter will be set).

Zubaydi in Taj-ul-'Arus narrates from some commentators that /sa'at/ is of three kinds:

1) 'Sa'at-ul-Kubra' (the great hour) which is the Day of Resurrection when people will be quickened for reckoning.

2) Sa'at-ul-Wusta (the middle hour), the day of sudden death of the people of one age (by the Divine punishments and by the chastisements for some people who are not amendable).

3) Sa'at-us-Suqra (the lesser hour), the day of everyone's death."

Surah Ar-Room – Verses 17-18

فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ

وَلَهُ الْحَمْدُ فِي السَّمَاوَاتِ وَالأَرْضِ وَعَشِيّاً وَحِينَ تُظْهِرُونَ

17. "So glory be to Allah, when you enter the evening and when you enter the morning."
18. "And to Him belongs praise in the heavens and the earth, and at nightfall and when you are at midday."

Some commentators believe that these verses point to the times of the five daily prayers done in the morning, noon, and evening.

The Qur'anic sentence '***So glory be to Alla***h' and the sentence: '***To Him belongs praise***' may be a command for glorification and praising, which has been said in the form of declarative sentences.

Next to a great deal of detailed discussions about Origin and Resurrection and pointing to some rewards of the believers and retributions of the disbelievers mentioned in the former verses, in these verses which are under discussion, the Qur'an refers to the glorification and praise of Allah (s.w.t.), and also removal and sanctification of His Pure Essence from any partners, defect and blemish, where it says:

"So glory be to Allah, when you enter the evening and when you enter the morning."

“And to Him belongs praise in the heavens and the earth, and at nightfall and when you are at midday.”

Thus, in these two verses there have been stated about the glorification of Allah done in four times: at the beginning of night

“...When you enter the evening...”,

in the morning at the dawn:

“.. When you enter the morning”,

by the night:

“...and at nightfall...”

and at the decline of noon:

“...When you are at midday.”

But praise of Allah has been generalized from the point of place and it has encompassed the expanse of the heaven and the earth.

The announcement of these four different times cited in the abovementioned verses may be an allusion of the constance and permanence of glorification; as we may say: ‘Take care of so and so every morning and evening’ (which means always and at any time).

It is also necessary to be mentioned here that the Qur’anic sentences: ***‘glory be to Allah’*** and ***‘to Him belongs praise’*** can be a statement of glorification and praise from the side of Allah, as in Surah Al-Mu’minun, No. 23, verse 14 He says:

“...So blessed be Allah, the Best of the creators”.

And this glorification and praise may be in the sense of command, which means: do glorify and praise Him.

This meaning seems nearer to the fact that the above verses are as a command to all servants so that they glorify and praise Allah every morning and evening as well as every noon and night by prayer and other than that in order to wipe out the effects of polytheism and sin from their hearts and souls.

The Prophet (S) in a tradition said:

“Whoever recites these two holy verses and the verse after them in the morning whatever (*of virtues*) *is lost from him on that day will be recompensed, and whoever recites them at the beginning of night whatever is lost from him at night will be recompensed.”*[3]

Surah Ar-Room – Verse 19

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحيِّ وَيُحْيِ الأَرْضَ بَعْدَ مَوْتِهَا وَكَذَلِكَ تُخْرَجُونَ

19. "He brings forth the living from the dead and brings forth dead from the living, and gives life to the earth after its death, and thus shall you bed brought forth."

There are many examples and expansions mentioned in the commentary books concerning the Qur'anic sentence saying:

"He brings forth the living from the dead and brings forth dead from the living…",

among them are: man produced from sperm drop and producing sperm drop from man; a faithful child from unfaithful parents and vice versa, all of which are the signs of absolute power of Allah in the world, and His ability in producing the Hereafter and Revivification of the creatures.

However, in this holy verse again the Qur'an returns to the subject of Resurrection and, in another way, it answers the doubt of the deniers of it, as follows:

"He brings forth the living from the dead and brings forth dead from the living, and gives life to the earth after its death, and thus shall you bed brought forth."

That is, 'the scene of Resurrection' and 'the scene of the end of the world', one of which is 'coming out the living from the dead' and the other is 'coming out the dead from the living' is constantly repeated before your eyes. Therefore, it is not surprising that at the end of the world all living beings pass away and, in Resurrection, all human beings return to a new life.

Then, as for the 'coming out the living from the dead' concerning the dead lands, which is repeatedly emphasized on in the Holy Qur'an for the subject of Resurrection, is clear for everybody that the land turns to be dead in winter when neither there grows any plant on it nor does any flower smile, nor does any blossom blow.

But in spring, with the change of weather, and by falling the life giving drops of rain, there will be a movement in the land: plants grow everywhere, flowers smile, and blossoms will appear on the trees; and this is the scene of Resurrection that we see in the world.

Then, as for coming out the dead from the living, which is not any thing concealed, either. It is seen that over the globe always the trees change into bare wood, or human beings and animals lose their life and become dead bodies.

But, concerning 'coming out the living from the dead', some commentators have rendered it into as

coming out men and animals from sperm drop, while some others of them have rendered it into the birth of believers from disbelievers, and some into waking up from sleep.

But the outward of the verse denotes that the main meaning of the verse is none of these meanings, because sperm drop itself is a living creature; and the subject of faith and disbelief is something from the parts inside of the holy verse not outward of it.

The outward of the verse means that Allah brings forth the living creatures from the dead and He changes the dead into living creatures.

According to the assured science of today, at least in the laboratories and daily observations of human beings, there have been seen no instances that living creatures would be produced by inanimate beings, but the living beings always are produced from egg, seed or sperm drop of other living beings.

But certainly at the beginning, when this dust globe was wholly a fiery globe, there existed no living creature. Later, in some particular conditions, that science has not properly discovered it yet, by a great evolution, some living creatures come into being from some inanimate things.

This matter, of course, cannot be seen in the present conditions of the earth as far as it is available in man's knowledge. (Yet, under some conditions in the depth of oceans this evolution may occur at the present time, too.)

But what is sensible and completely tangible for us is that the inanimate beings are constantly absorbed to become as a part of living creatures' bodies and wear the clothing of life.

Neither of water and food we have is a living being, but when they arrive inside our body they change into some living beings, and some new cells are added to the cells of our body and, for example, by this very way a little child changes into a powerful young man with a strong body.

Is this not bringing forth the living from inside of the dead, or the living from dead?

Therefore, it can be said that in the system of the world of nature ceaselessly life comes out from death and death comes out from life. For this very reason the Lord, Who is the Creator of nature, is able to give life to the dead in the next world.

Of course, as we said before, the abovementioned verse have some other commentaries, too, from the spiritual point of view, including: the birth of some believers from disbelievers, disbelievers from believers, coming forth of learned ones from ignorant one, and ignorant ones from learned ones, and good doers from evildoers, and evildoers from good doers. These meanings have been mentioned in some of the Islamic narrations, too.

Again, these meanings may be among the innate meanings of the verse, because we know that the verses of the Qur'an have both outward and inward meanings. And, also, death and life may have a vast

and conclusive meaning which encompasses both the material aspect and the spiritual aspect.

Upon the commentary of the Qur'anic sentence:

"...gives life to the earth after its death..."

Imam Musa-ibn-Ja'far (as) through a tradition says:

"The purpose of it is not that He will make the land alive by the rain, but Allah will raise some men to establish justice and the earth will become alive by means of justice. (Do know that) the establishment of justice in the earth is more beneficial than forty days of rainfall."[4]

It is clear that when the Imam (as) says the purpose is not rainfall, it is a negation of exclusiveness; that is, the verse should not be limitedly rendered into rain, because the spiritual giving life to the earth by means of justice is also more significant than rainfall.

1. Surah Yunus, No. 10, verse 18
2. Surah Al-Qasas, No. 28. verse 63
3. Nur-uth-Thaqalayn, Vol. 4, P. 172
4. Narrated from the book of Kafi, according to Nur-uth-Thaqalayn, Vol. 4, P. 173

Section 3: The Might of Allah Manifesting in Nature

Surah Ar-Room – Verse 20

وَمِنْ ءَايَاتِهِ أَنْ خَلَقَكُم مِن تُرَابٍ ثُمَّ إِذَآ أَنتُم بَشَرٌ تَنتَشِرُونَ

20. "And one of His signs is that He created you from dust, and then, behold, you are human beings scattered (in the world)."

The best way of theology is contemplation in creation.

The signs of Allah are not countable; what is mentioned contains a few ones from a great deal of them.

This verse, as well as a part of the later verses, reiterates some interesting points from among the proofs of Monotheism and signs of Allah in the system of the world of existence, and it completes the former discussions. It can be said that these very noble verses, on the whole, form an important part of the

monotheistic verses of the Qur'an.

These verses, all of which begin with "***one of His signs***" and have a special harmony, an interesting tone, and deep and effective meaning with each other, have totally been formed by seven verses, six of which are consecutive and one of them is separate from others.[1]

These seven verses have an interesting division from the point of extroversive verses and introversive verses. Three verses are about the introversive verses (the signs of Allah in the man's self, and three verses are about extroversive verses, (the signs of the greatness of Allah outside of man's self), and one verse talks about both of them.

It is interesting that the verses which begin with this sentence are not more than eleven that seven of them have occurred in this very Surah, Ar-Room, and two verses are mentioned in Surah Fussilat, No. 41[2], and two verses are in Surah Shawra, No. 42[3]. All of these eleven noble verses are truly as a complete collection about Monotheism.

Before beginning the commentary of these verses, it is necessary to mention that though what is stated in these verses, at first, is understandable for almost all people, but by the development of man's knowledge in every field some new points are gradually revealed to the scientists, a part of which will be pointed out through the commentary of these verses.

At first, here the Qur'an refers to the creation of man for whom is the first and the most important merit of Allah.

It says:

"And one of His signs is that He created you from dust, and then, behold, you are human beings scattered (in the world)."

In this verse two signs of the greatness of Allah (s.w.t.) are pointed out: one is the creation of man from dust, which may be a hint to the creation of the first man, i.e. Adam, or the creation of all humankind from dust, because foodstuff, which constructs the man's being, directly or indirectly, is wholly taken from dust.

The second matter is the increase of man and that Adam's children are scattered throughout the earth. If the speciality of scattering human beings were not created in Adam's offspring, man would be destroyed soon and his posterity could be vanished.

Verily, how far is the distance between the dust and the man with these delicacies!

If we compare the delicate curtains inside the eye, which are more delicate, sensitive and tender than a petal, or the extraordinary delicate and sensitive cells of mind, with dust we will then understand how Excellent is the Lord Who has applied an amazing power to produce such sensitive, exact, and worthy

systems from dust, a dark and worthless matter?

Dust itself has neither light, nor warmth, nor beauty, nor freshness, nor movement, but it is the origin of man with these wonderful qualities.

The One Who, from such a dead being that is counted as the lowest beings, produces a wonderful living creature such as man, is worthy of any kind of praise for this His endless power and knowledge:

*"...**Blessed be Allah, the Best of the creators.**"*[4]

By the way, this statement points to this fact that there is no difference between human beings and the origin of all of them is one thing. All human beings have an unbreakable relation with dust and, naturally, they all will finally return to the dust, too.

It is noteworthy that in the Arabic language the word ***/'i□a/*** is usually used for the things which often suddenly occur. The application of it here may point to the fact that Allah gave such an ability of proliferation to man that in a short time suddenly his progeny scattered throughout the world and brought the organized human society into being.

Surah Ar-Room – Verse 21

وَمِنْ ءَايَاتِهِ أَنْ خَلَقَ لَكُم مِنْ أَنفُسِكُمْ أَزْوَاجاً لِّتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُم مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

21. "And of His signs is that He crated spouses for you from yourselves, that you may repose in them, and He has set between you love and mercy; verily there are signs in this, for a people who reflect."

A spouse must be the cause of peace, not the cause of agitation and anxiety.

The aim of marriage is not often only satisfying the sexual instinct, but the aim is mostly reaching to a spiritual and bodily tranquillity.

This holy verse refers to another part of the extroversive verses which are in a stage after the creation of man.

It says:

"And of His signs is that He crated spouses for you from yourselves, that you may repose in them..."

And since the continuation of this relation between spouses, in particular, and between all human

beings, in general, needs a heartily and spiritual attraction, next to the above statement, the Qur'an adds:

"...and He has set between you love and mercy..."

For more emphasis, at the end of the holy verse, the Qur'an continues saying:

"...verily there are signs in this, for a people who reflect."

It is interesting that the Holy Qur'an introduces the aim of marriage as peace and tranquillity, and here by applying the Arabic expressive phrase: ***/litaskunu/*** (***that you may repose***) it has implicitly stated many subjects. Similar to this meaning is also mentioned in Surah Al–'A'raf, No. 7, verse 189.

Verily the existence of spouses with this special quality, which is the cause of tranquillity of their lives, is counted one of the great bounties of Allah, because these two genders are complementary of each other and each generally causes the mirth, fruitfulness, and development of the other, so that every one of them is imperfect without the other.

And it is natural that there should be such an honourable attraction between a being and its complement.

From this statement we can conclude that those who turn away from this Allah's way of treatment have an incomplete life, because one of their developing stages has stopped, (except that some particular conditions and a necessity truly requires that one remains single).

However, this tranquillity is from the point of both body and spirit, and from the point of both individual and social.

The sicknesses, which happen to the man's body because of the abandonment of marriage, are not deniable.

Also, the lack of spiritual equilibrium and the psychological uneasiness, which the single persons are faced with, are, more or less, clear to everybody.

From the social viewpoint, the unmarried persons feel responsibility less than others and, for this reason, suicide is more common among them than among others, and they commit horrible crimes more than others, too.

When a person turns from the stage of celibacy into the stage of family and married life, he finds a new personality in him and feels a further responsibility; and this is the meaning of feeling tranquillity under the light of marriage.

The issues of 'love' and 'mercy', in fact, are the 'clay' and the 'adhesive substance', of constructional materials of the human society, because a society is formed by each one of the individuals of human

beings, like a huge and glorious building which is made of brakes and pieces of stone.

If these separate individuals, and those different parts do not relate to each other and combine with each other, there will not appear a 'society' or 'a building'. He, Who has created man for social life, has provided this necessary relation in his soul, too.

There may be some differences between the meaning of the Arabic words ***/mawaddat/*** (***love***) and /rahmat/ (mercy, as follows:

1- 'Love' is the motive of relation and communication at the beginning, but at the end, when one of the two spouses may become so weak that can not give any service, 'mercy' substitutes it.

2- 'Love' is used concerning the adults who are able to serve each other, but little children and babies are fostered under the shadow of 'Mercy'.

3- 'Love' is often mutual, but 'mercy' is unilateral and is done as an act of donation and altruism, because for the existence of a society the mutual services, the source of which is love, are sometimes necessary, and sometimes free services are needed, which require 'donation' and 'mercy'.

This verse, of course, states 'love' and 'mercy' between two spouses, but this probability also exists that the application of the Qur'anic word ***/baynakum/*** (***between you***) refers to all human beings, and 'two spouses' is counted of its clear extensions, since not only the family life but also the life in the whole human society is not possible without these two principles: 'love' and 'mercy'.

So, the destruction of these two relations, and even with their weakness and scantiness, brings thousands of calamities, unhappiness, and social uneasiness.

Surah Ar-Room – Verse 22

وَمِنْ ءَايَاتِهِ خَلْقُ السَّمَاوَاتِ وَالأَرْضِ وَاخْتِلاَفُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ إِنَّ فِي ذَلِكَ لآيَاتٍ لِلْعَالِمِينَ

22. "And of his signs is the creation of the heavens and the earth, and the variety of your languages and your colours; verily there are signs in this for the learned."

The difference of races and languages is a way toward theology.

This holy verse is a combination of the extroversive and introversive signs. At first, it refers to the divine creation of the heavens and the earth and says:

"And of his signs is the creation of the heavens and the earth…"

The heavens, with those plenty of spheres, those many systems and galaxies; are some things that the

man’s thought can not perceive their greatness, and his mind gets tired by studying them. The more man’s knowledge develops the more new points are revealed from their greatness.

Once man considered the heavenly stars the same number of them that he could see by his eyes. (The scientists had counted the stars which can be been with natural eyes about five to six thousand stars.)

But when some stronger and greater telescopes were made, the greatness and multiplicity of stars of heaven increased more, so much that today the scientists believe that our galaxy, which is one of the abundant galaxies of the heaven, contains, more than one hundred million stars; and our sun, with its glary glory, is counted as one of its mean stars.

And only Allah knows how many stars exist in all galaxies, the number of which is not known to anyone yet.

Also, the more the natural sciences, geology, botany, zoology, anatomy, physiology, psychology and its branches develop, the more new wonders are discovered about the creation of the earth, each of which is a sign out of the signs of the greatness of Allah.

Then the words of the verse tend to speak about one of the great introversive signs, when it says:

“...and the variety of your languages and your colours;...”

No doubt, without knowing individuals, the recognition of social life of human beings is impossible. If it happens that one day all the members of humankind have the same form, the same feature, and the same size, on the same day the regularity of their life will be disturbed.

Neither father, child and spouse is recognized from strangers, nor criminal from innocent, nor debtor from loaner, nor commander from the submissive, nor the boss from employee, nor host from guest, nor friend from enemy. Then, what a wonderful tumult appears!

Sometimes this case happens concerning the twins who are completely similar to each other, and there appear so many difficulties in their relations and communications with other people.

We have heard that one of the similar twins once was sick and the Mother gave the medicine to the other. Therefore, in order to organize the human societies, Allah has made the sounds and colours different.

As Fakhr–i–Razi in the explanation of the verse under discussion says: the cognition of a person by another person should be performed either by the eyes, or by the ears.

For recognition Allah has created eyes, colours, faces, and different shapes, and for the recognition by the ears He created difference in songs, tones and sounds so that no one can find two persons in the world whose features and tones of sound are the same from all points of view, i.e., the man’s face which

is a small limb, and the tone of his sound, which is a simple matter, by Allah's power, are produced in many billions of different shapes, and this is among the signs of His greatness.

Of course, there is also another probability, to which some great commentators have pointed out, that the difference of languages means the difference in languages such as Arabic, Persian, and the like; and the difference of colours refers to the difference of races that every one of them has a colour.

However, the Arabic word ***/'ixtilaf/*** (***variety***) can have a vast meaning which envelops both this commentary and the previous commentary, and whichever meaning it may have, this variety in creation testifies to His greatness and Power.

In his encyclopaedia, Farid Wajdi narrates from Newton, the famous western scientist, who said:

"Do never doubt about the Creator of the world, Allah, because it is not rational that necessity and cause and effect without sense alone be the leader of existence, since necessity in any place and any time can not be considered that these various heavens and colourful creatures are issued from Him.

And it is not possible that the existence, with its system, order of its parts, and the needed proportions consistent with the changes of time and place, appear, but all these affairs must certainly originate from a source which has Knowledge, Wisdom, and Will."[5]

At the end of the above verse, the Holy Qur'an says:

"...verily there are signs in this for the learned."

The reason of it is that the learned ones are aware of these secrets more than other people.

Surah Ar-Room – Verse 23

وَمِنْ ءَايَاتِهِ مَنَامُكُم بِالَّيْلِ وَالنَّهَارِ وَابْتِغَآؤُكُم مِن فَضْلِهِ إِنَّ فِي ذَلِكَ لآيَاتٍ لِقَوْمٍ يَسْمَعُونَ

23. "And of His signs is your sleeping by night and day and your seeking after His grace; verily there are signs in this for a people who hear."

This holy verse refers to another part of these great signs.

At first, the verse attracts the attentions to the phenomenon of 'sleep' as an important phenomenon of creation and a design from the wise system of its creator, and says:

"And of His signs is your sleeping by night and day and your seeking after His grace..."

Then, at the end of the verse, the Qur'an adds:

"…verily there are signs in this for a people who hear."

This fact is not concealed for any one that all 'living creatures' are in need of rest in order to renew their strength and obtain necessary preparation for continuation of work and activity. It is a kind of rest that necessarily comes to them, and it forces the studious and greedy ones to have it.

For gaining this aim what can be considered better than sleep which compulsorily comes to man and forces him to sleep when he stops many bodily activities and an important part of his mental reactions? In sleep only some organs of body such as heart, the two lungs, and a part of mind, which are necessary for the continuation of life, go on their job very quietly and calmly.

This great merit of Allah causes man's body and spirit to be cleaned, and by the occurrence of the state of sleep, which is a kind of pause in the work of the body, a rest will be obtained, and man finds a sort of liveliness, mirth, and new strength in him.

Admittedly, if sleep did not exist, the man's spirit would become faded and worn out very soon and before long senility and infirmity would meet him. That is why a suitable and calm sleep is usually the cause of health, prolongation of lifetime and duration of the youth cheerfulness.

It is noteworthy that, firstly, the word 'sleeping' has been stated before the Qur'anic phrase '***seeking after His grace***' which in the verses of the Qur'an means: struggle for sustenance. This indicates that sleeping is considered as a foundation for it, since without having enough sleeping 'seeking after His grace' is difficult.

Secondly: it is true that sleeping usually happens at night, and struggle for ways of making a living is done during the day, but it is not so that man can not change this program when it is necessary.

Allah has created man in a way that he can change his sleeping program and adapts it with his own necessities and needs. The application of 'your sleeping by night and day' seems to be a hint to this very point.

No doubt the main program of sleeping relates to night, and for the sake of the rest emerged from darkness, night consists of a special precedence in this respect.

But sometimes there may appear some circumstances in man's life that, for example, he has to travel by night and sleeps and rests during the day. What kind of difficulties would there happen if the program of arranging the time of sleeping were not at the disposal of man?

In our age, in particular, when many of the manufacturing, healing and medical institutes have to ceaselessly work during day and night and their cessation is impossible and, therefore, the employees and workers are busy working in three shifts, the importance of the above subject is more manifest than any other time.

The need of both body and spirit of man to sleeping is so much so that man can rarely bear not to sleep for a long time, and this length of time is not more than a few nights and days.

That is why hindrance from sleeping has always been known as the most painful tortures by the tyrant and the arrogant. And also it is for this very reason that one of the effective ways of treating many human diseases is that the patience is made sleep deeply, and by this way they increase the might and ability of the patience.

Of course, no one can define a proper amount of sleeping as ‘the necessary amount of sleeping’ for all people. This matter depends on the age, and conditions of persons and also on their spiritual and bodily state. What is important is that ‘enough sleeping’ is that amount after which man feels that he is satiated from this point of view, just like when he feels he has been satiated by water and food.

This is also notable that besides the ‘length’ of the time of sleeping, its depth has also a special importance. It happens that one hour of a deep sleeping has the effect of several hours of superficial sleeping in reconstruction of man’s spirit and body.

Of course, where a deep sleeping is not possible for a person, a ‘slumber’ is also among the bounties of Allah, as Surah Al-’Anfal, No. 8, verse 11, concerning the strivers of the Battle of Badr, mentions it, because in battlefield sleeping is often neither possible nor useful.

However, the bounty of sleeping and rest and tranquillity resulted from it, and also the strength and the mirth which appear after sleeping, are among the divine bounties that are describable by no statement.

Surah Ar-Room – Verse 24

وَمِنْ ءَايَاتِهِ يُرِيكُمُ الْبَرْقَ خَوْفاً وَطَمَعاً وَيُنَزِّلُ مِنَ السَّمَآءِ مَآءً فَيُحْيِي بِهِ الاَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لآيَاتٍ لِقَوْمٍ يَعْقِلُونَ

24. “And of His signs is that He shows you the lightning for fear and for hope and that He sends down water from the heaven and gives life therewith to the earth after its death; verily there are signs in this for a people who understand.”

Fear and hope together can be constructive.

Neither heavenly lightning nor falling rain and growing plants on the earth are casual, but they are performed upon a just and accurate program. This holy verse, which states the fifth part of the signs of the greatness of Allah, again refers to the extroversive signs and pays attention to the subject of rain, lightning, and the life of the earth after its death.

It says:

“And of His signs is that He shows you the lightning for fear and for hope…”

The danger emerged from lightning, which sometimes in the form of thunderbolt, burns everything in its realm and turns them into ashes, causes fear; and hope, here, appears because of rainfall which often falls after thunder-storm in the form of a shower.

Thus, lightning is a harbinger for the descent of rainfall. (This is besides the various important benefits of lightning which the modern science has revealed, and a few of which were pointed out at the beginning of Surah Ar-Ra‘d.)

Then the Qur’an adds:

“…and that He sends down water from the heaven and gives life therewith to the earth after its death…”

The dry and hot land, every spot of which seems dead, after receiving some refreshing drops of rain will become so alive and green that the effects of life are seen in it in the form of plants and flowers, and sometimes it is not really believable that this is the same former dead land.

At the end of the verse, as an emphasis, the Qur’an says:

“…verily there are signs in this for a people who understand.”

These are those who understand that there is a proper power in this accurate program, which leads it, and such a power can never be the effect of casual events, and blind and deaf necessities.

Surah Ar-Room – Verse 25

وَمِنْ ءَايَاتِهِ أَن تَقُومَ السَّمَآءُ وَالأَرْضُ بِأَمْرِهِ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِنَ الأَرْضِ إِذَآ أَنتُمْ تَخْرُجُونَ

25. “And of His signs is that the heaven and the earth subsist by His command, then (after your death) when He summons you once (and) suddenly out of the earth, behold, you come forth.”

In these verses not only the creation of man from dust has been counted as a sign of Divine Power, but also both death and man’s coming out from his grave are the signs of His Power.

Of course, the belief in the Origin is preliminary for the belief in Resurrection. The One Who can set up the system of existence will also restore you to life after death.

In this holy verse and in the previous five verses, Allah has addressed people for fifteen times and has mentioned His bounties. This is one of the methods of propagation.

However, in this verse the Qur’an continues the discussion upon the extroversive signs in the field of the

contrivance of the regulation of the heaven and the earth as well as its perseverance and permanence, where it says:

"And of His signs is that the heaven and the earth subsist by His command..."

That is, not only the creation of the heavens, which was mentioned in the previous holy verses, is a sign, but also their erecting and the permanence of their regulation is another sign, because, in their regular rotations, these tremendous bodies are in need of many things that the most important one among them is the complicated computation of equilibrium of the power of polarization.

Allah, the Mighty, the Great, has arranged this equilibrium so minute that they rotate millions of years in their own orbits without any deviation.

In other words, the previous holy verse referred to Unity of creation while this verse refers to the Unity of Lordship and contrivance.

The application of the Arabic word ***/taqum/*** (***subsist***) is a tender application which has been taken out of the states of man, because the best state of man's states for continuing the activities is the state of subsisting in which he is able to fulfil all his needs and he dominates over all his surroundings.

The application of /'amr/ (command) here refers to Allah's utmost power that for the continuation of life and order of this vast world only His command is enough.

By using the existence of the preparation of Unity for Resurrection, at the end of the verse the Qur'an has turned the discussion to this subject, Resurrection, and says:

"...then (***after your death***) ***when He summons you once*** (***and***) ***suddenly out of the Earth, behold, you come forth."***

We have repeatedly seen in the verses of the Qur'an that Allah proves the subject of Resurrection by emphasizing on His signs in the heaven and the earth, and also the verse under discussion is one of them.

The Qur'anic phrase ***/da'akum/*** (***He summons you***) points to this fact that as for the contrivance and the order of the world His one command is enough, for quickening of the dead, uprising, and Resurrection His one command is enough, too; specially with regard to the Qur'anic sentence ***/'i□a 'antum taxrujun/*** (***behold, you come forth***) wherein the Arabic word ***/'i□a/*** makes it clear that by one invitation everybody suddenly comes out.

By the way, the application of /da'watan minal 'ard/ (He summons you once (and) suddenly out of the earth) is a clear indication to 'the resurrection of the body', meaning that on the Day of Resurrection man will be summoned from this earth. (Be careful)

A Complete Course of Theology

1- Through former six holy verses, there were mentioned different discussions about theology which, on the whole, form an interesting course, including: the creation of the heaven, and the creation of man from dust; the love of family, and the restful sleep at night and during the day; the contrivance of the order and the above world, and the lightning of the sky, the rainfall, and the difference in languages and colours.

All of these subjects are a suitable collection of the extroversive and introversive verses.

It is interesting that in every one of these six verses two sections of the proofs of Unity have been mentioned in order that one prepares the preparation and the other strengthens and approves it. It is just like bringing two witnesses for proving a claim; thus, these six verses form twelve truthful witnesses for the unlimited Power of Allah.

2- At the end of four verses out of these six verses, there has been emphasized that there are clear signs in these affairs for a people who reflect, for the learned, for a people who hear, for a people who understand, but this meaning is not seen in the first nor in the last verse.

In this regard, Fakhr-i-Razi explains as follows: the lack of its mentioning in the first verse may be for the sake that the first and the second verses, which have come one after another and both of them are among the introversive verses, are the same.

And in the last verse, the matter is so evident that it needs not further explanation and emphasizing on understanding and contemplation.[6]

It is interesting that at first the Holy Qur'an speaks of '***reflection***' and then of '***knowledge***', because contemplation is the foundation and preparation of knowledge.

Next to it the words are about 'the hearing ear', since under the light of knowledge and awareness man is ready to hear and accept the Truth, as the Holy Qur'an says:

"...therefore give good news to my servants,"
"those who listen to the word, then follow the best of it..."[7]

And at the last stage, the words are about 'wisdom', because those who have a hearing ear will finally reach the stage of good understanding.

This point is also noteworthy that at the end of the first verse the Qur'an refers to the creation of man and that his progeny have been scattered in the earth:

"...then, behold, you are human beings scattered (***in the world***)***"***[8]***,***

and in the last verse the words are also about the man's resurrection in the Hereafter,

"...behold, you come forth."

3- The concerning scientists have abundantly discussed about sleeping and its specialties, but it seems that its all parts and secrets have not been made manifest yet, and its whole complicated facts have not been revealed.

There is still a discussion among the scientists that what action and reaction happen in the body of man that in a moment suddenly a part of the activities of his mind and body stop and there appears a change throughout his spirit and body?

Some believe that the main factor of sleeping is a 'physical factor'. They believe that the circulation of blood from brain to other parts of the body causes this phenomenon to happen. In order to prove their own belief, they have used a special bed called 'scale bed' which distinguishes the circulation of the blood from brain to other limbs.

Some other scientists believe that the factor of sleeping is a 'chemical factor'. They believe that at the time of effort and struggle there appear some poisons in the body, which cause a part of brain to stop working, and, as a result, man falls asleep. Then, when these poisons are absorbed by the body and are frustrated, the person awakes and gets up.

Some others believe in a nervous factor for sleeping. They say there is a special active nervous system in brain which works automatically and, as the result of tiredness, it temporarily stops working.

But concerning all of these various attitudes, there are many questions and ambiguous points the answers of which have not been clearly given yet, and sleeping has ever kept its mysterious feature.

One of the wonders of the world of sleeping, which some scientists have recently revealed, is that at the time of sleeping and temporarily stopping of a great part of mind, some of its cells, which must be called 'the guardian cells', will remain vigilant, and they never forget the recommendations that man gives them before the time of sleeping about the moment of vigilance so that, at the necessary time, they awaken the brain wholly and cause it to work.

For example, when the tired mother goes to bed at night while her suckling child is inside the cradle beside her, she involuntarily recommends this matter to her 'guardian cells', which are the communicator between soul and body, that whenever her child makes the least sound they would awaken her, but other sounds and noises are not so important for them.

Therefore, a thunderbolt may not cause her to wake up. Those guardian cells have undertaken this important duty!

We ourselves have also experimented this matter that whenever we have decided to get up soon in the

morning, or even in midnight, when we want to travel or pursue an important program and recommend this matter to us, often we wake up on time, while in other times we may remain in sleeping for hours.

In short, since sleeping is one of the spiritual phenomena, and spirit is a world full of secrets, it is not surprising that its all dimensions have not been made clear yet, but the more we contemplate upon it we will be more acquainted with the greatness of the Creator of this phenomenon.

All these statements were about sleeping, but there are a great deal of discussions concerning dream and to dream a dream a part of which was referred to in the commentary of Surah Yusuf, No. 12.

4- The love of two spouses: Though the relation of a person with his parents and his brother is a genealogical relation, and it concerns to the relative deep roots while the relation of two spouses is because of a legal agreement, but many times it happens that the love and affection emerged from it precedes even the relative love of parents, and this, in fact, is the same thing that has been referred to in verses under discussion with the expressive sentence:

"...and He has set between you love and mercy..."

An Islamic tradition indicates that, after the Battle of 'Uhud, the Prophet of Islam (S) told Jahish's daughter:

"Your uncle, Hamzah, became martyr."

She answered:

"Verily We belong to Allah, and certainly unto Him shall we return.

I want the recompense of this calamity from Allah."

But when she was informed of the martyrdom of her husband, she put her hand on her head and cried loudly:

The Prophet (S) said:

"Nothing is equal to husband with a woman!"[9]

Surah Ar-Room – Verses 26-27

وَلَهُ مَن فِي السَّمَاوَاتِ وَالأَرْضِ كُلٌّ لَّهُ قَانِتُونَ

وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ وَلَهُ الْمَثَلُ الأَعْلَى فِي السَّمَاوَاتِ وَالأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

26. “To Him belongs every being that is the heavens and the earth; all are subservient unto Him.”
27. “And He it is Who originates the creation, then He brings it back again, and it is easier for Him (than the first creation), and His is the Sublime Similitude in the heavens and the earth, and He is the Might, the Wise.”

The objective meaning of the Qur’anic phrase ***/man fis-samawat/*** (***every being that is in the heavens***) is either the angels, who are obedient to the command of Allah, or some other intelligent beings over there whom are not recognized to humankind.

This holy verse says:

“To Him belongs every being that is the heavens and the earth…”

And since all of them belong to Him, they are humble and subservient before Him.

The verse says:

“…all are subservient unto Him.”

Thus, it is clear here that the purpose of ownership and also obedience is a genetic ownership and obedience; that is, from the point of the laws of creation everything in His authority and, desirably or undesirably, all are subservient to His laws in the world of creation.

Even the disobedient haughty persons and the sinful law-breakers also have to obey Allah’s genetic laws.

The reason of this ownership is His divinity and Lordship. The One Who has created the beings from the beginning and has undertaken their management, surely He must be the essential owner, too, not other than Him.

And in view of the fact that all the beings of the world of existence are equal from this point of view, it makes clear that there is no partner for Him in ownership; even the polytheists’ imaginary objects of worship are totally owned by the Lord of sovereignty and they obey His command.

By the way, it should be noted that the Qur’anic word ***/qanit/*** is derived from /qunut/ which originally means: ‘obedience accompanied with humility’.[10]

The holy Prophet (S) in a tradition said:

“Every time (the word) /qunut/ (is mentioned) in the Qur’an it means obedience.”

But sometimes it is either genetic obedience and sometimes it is religious obedience.

Some commentators have rendered the word /qanitun/ here into ‘being witnessed unto ‘Unity of Allah’

which, in fact, is the statement of one of the extensions of obedience, because giving witness to the Unity of Allah is a kind of obedience to Him.

In this verse the themes of Origin and Resurrection have been woven into each other. In the next verse, the Holy Qur'an returns again to the subject of Resurrection and says:

"And He it is Who originates the creation, then He brings it back again, and it is easier for Him (***than the first creation***)***..."***

The noble Qur'an has proved the subject of possibility of Resurrection with the shortest reasoning in this holy verse. It announces that you believe that the origin of creation belongs to Him, why does its return again, which is easier than that, not belong to Him?

The reason of its being easier than its originating at first is that: at the beginning there was nothing existed and Allah absolutely created it, while in returning something, at least, the main materials are present: a part of it is inside the dust of the earth, another part is scattered in the sky, and the only problem is to organize and to shape it.

Here, there is a point which must be noted, and it is from the window of our thought that something is easy and another one is difficult.

For the Essence Who is infinite, being easy or difficult is the same. In principle, being difficult or easy is meaningful where a limited power is spoken of, that the possessor of that power can fulfil something well and easily, or rather with difficulty. But when the words are about an infinite power, being difficult or easy becomes meaningless.

In other words, taking the greatest mountains from the earth for Allah is as easy as taking a piece of straw.

And perhaps it is why that at the end of the holy verse the Qur'an says:

"...and His is the Sublime Similitude in the heavens and the earth..."

Its reason is that any complete description we consider for anything in the heavens and in the earth from the point of knowledge, power, ownership, greatness, graciousness, its most complete and perfect extension is with Allah, because all of beings have a limited scale of it, but His is unlimited.

The attributes of all things are casual, but those of His are essential and He is the main source of all virtues. Even our words which are often used for stating our daily aims cannot describe His qualifications, as we already saw its example in the Qur'anic word ***/'ahwan/*** (***easier***).

The abovementioned sentence is similar to what is said in Surah Al-'A'raf, No. 7, verse 180:

"And to Allah belong the most beautiful names, so call on Him by them...",

and in Surah Ash-Shaura, No. 42, verse 11 Qur’an says:

“...there is nothing whatever like unto Him...”

Finally, at the end of this holy verse, as an emphasis or as reasoning, it says:

“...and He is the Might, the Wise.”

He is Mighty and invincible but, in the meantime that He Has an infinite Power, He does not do anything undue and all His deeds are based on Wisdom.

1. verse 46 of the current Surah
2. verses 37 and 38
3. verses 29 and 32
4. Surah Al-Mu’minun, No. 23, verse 14
5. Encyclopedia by Farid Wajdi, Vol. 1, P. 496
6. Tafsir-i-Kabir by Fakhr-i-Razi, following the verse under discussion.
7. Surah Az-Zumar, No. 39, verses 17 and 18
8. The current Surah, verse 20
9. Nur-uth-Thaqalayn, Vol. 4, P. 174
10. Mufradat by Raqib

Section 4: Islam, the Natural Religion

Surah Ar-Room – Verse 28

ضَرَبَ لَكُم مَثَلاً مِنْ أَنفُسِكُمْ هَل لَكُم مِن مَا مَلَكَتْ أَيْمَانُكُم مِن شُرَكَآءَ فِي مَا رَزَقْنَاكُمْ فَأَنتُمْ فِيهِ سَوَآءٌ تَخَافُونَهُمْ
كَخِيفَتِكُمْ أَنفُسَكُمْ كَذَلِكَ نُفَصِّلُ الآيَاتِ لِقَوْمٍ يَعْقِلُونَ

28. “He sets forth to you a parable relating to yourselves. Have you among those whom your right hands possess partners in what We have given you for sustenance, so that with respect to it you are alike, you fear them as you fear each other? Thus do We explain the signs in detail for a people who understand.”

Using parables is sometimes one of the ways of propagation and education.

You are not the real owner; yet you are not ready to have partner, then how do you take pieces of stone and wood as partners of the Creator and the real Owner. So the Qur’an also mentions a proof upon the negation of polytheism in the form of stating a parable.

It says:

"He sets forth to you a parable relating to yourselves..."

That parable is as follows:

"...Have you among those whom your right hands possess partners in what We have given you for sustenance, so that with respect to it you are alike..."

So that you fear that they, independently and without your permission, interfere in your properties as you fear about free partners in your own properties or heritage.

The above verse continues saying:

"...you fear them as you fear each other?..."

When you consider such a thing wrong concerning your slaves, who are in your casual possession, how do you take the creatures that are in Allah's true possession as His partners? Or you count some prophets as Jesus (as), or Divine angels, or some creatures as jinn, or idols made of stone and wood as the partners of Allah? What an ugly judgment and far from logic it is?

The casual owned objects, that may become free very soon and come in the same row with you (as Islam had designed it) they, as an owned one, never stand in the row of their owner and they have no right to interfere in his realm, then how the true owned ones whose whole entity belong to Allah, and it is impossible that this dependence be ceased, because whatever they have are from Him and without Him they are nothing, how have they chosen them as partners with Allah?

Some of the commentators have said that the verse refers to the words that polytheists of Quraysh mentioned at the time of Hajj rites when saying: /labbayk/, because in their Hajj rites they used to say:

"O Allah! You have a partner that You are its owner as well as the owner of what it possesses."[1]

It is obvious that, like other occasions of revelation, this occasion of revelation does not limit the meaning of the verse and, however, the verse is an answer to the whole polytheists and, taking their life which used to turn upon the pivot of slavery, it brings argumentation for them.

The application of the Qur'anic phrase: ***/ma razaqnakum/*** (***what We have given you for sustenance***) points to this matter that you are neither the true owner of these slaves nor the true owner of your properties, because all of them belong to Allah, yet you are not ready to transfer your own casual properties to your own casual slaves and accept them as your partners, while there will not appear any difficulty and impossibility from the genetic point, because the statement is upon the axis of authenticities.

But the difference between Allah and His creatures is a genetic difference which is invariable, and their

taking partner is impossible!

On the other side, worshipping a creature is either because of its greatness, or for the benefit or harm that man gets from it, but these artificial objects of worship have neither that nor this.

For emphasis on being more careful of the content of this question, at the end of the verse the Qur'an says:

"...Thus do We explain the signs in detail for a people who understand."

Yes, by mentioning some clear parables from the inside of your life, the facts are reiterated in order that you contemplate and do not accept at least something for Allah, the Lord of the worlds, that you do not admit it for yourself.

Surah Ar-Room – Verse 29

بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا أَهْوَآءَهُم بِغَيْرِ عِلْمٍ فَمَن يَهْدِي مَنْ أَضَلَّ اللَّهُ وَمَا لَهُم مِن نَاصِرِينَ

29. "Nay! Those who are unjust follow their low desires without any knowledge, so who can guide him whom Allah leaves astray? And they shall have no helpers."

The polytheists do not ponder wisely and they are unjust to themselves. They do not have any scientific argument for their own polytheism, and the origin of their deviation is their inner low desires. The verse says:

"Nay! Those who are unjust follow their low desires without any knowledge..."

These clear noble verses and such evident and manifest examples are for the possessors of mind, not for the unjust, sensual and unaware persons that the curtains of ignorance and unawareness have covered their whole hearts, and superstitions and the bigotries of the Age of Ignorance have severely darkened the atmosphere of their thought.

Because of their deeds, Allah has put these unjust people, who follow no logic, in the valley of misguidance, and who can guide those whom Allah (s.w.t.) has left astray?

The verse continues saying:

"...so who can guide him whom Allah leaves astray?..."

The application of the Qur'anic phrase ***/zalamu/*** (***are unjust***) instead of /'ašraku/ (are polytheists) points to this fact that 'polytheism' is considered the greatest 'injustice'. Their injustice is upon the Creator, because they have set His creature in the same low with Him; (and we know that injustice is when

something is put somewhere other than its own place).

They are also unjust to Allah’s creatures, because they have certainly restrained them from the path of benevolence and happiness which is the path of Monotheism.

They are unjust even to themselves, because they have destroyed the capitals of their existence, and they are in the wrong way.

By the way, this meaning is preliminary for the next sentence indicating that if Allah has let them be astray from the Path of Truth, it is for their injustice; as Surah ’Ibrahim, No. 14, verse 27 says:

“...and Allah leaves the unjust to stray...”

Thus, it is certain that those, whom Allah leaves to them and lets them alone, will not have any helper, as the verse announces:

“...And they shall have no helpers.”

So, in this way, the verse makes the evil end of this group clear. Why not? They have committed the greatest inequities when they have dismissed their wisdom and thought and have turned their backs to the light of knowledge by going to the darkness of low desires. It is natural that Allah negates His succour from them and leaves them in darkness so that there will remain no helper for them.

Surah Ar-Room – Verse 30

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفاً فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لاَ تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لاَ يَعْلَمُونَ

30. “So set your face to the religion being upright, the nature (framed) of Allah, in which He has created mankind. There is no altering of Allah’s creation. That is the right religion, but most people do not know.”

The Arabic word ***/Fitrat/*** in lexicon means: creation and tearing the curtain of non-existence for the creation of a being. It seems that Allah has created man in a form that he inclines for the Truth and repudiates from wrong. It is just like the mother’s love to her child, which is not something taught but it is natural and instinctive.

Yes, walking along the path of religion is walking along the path of nature. The man’s natural affairs may decrease or increase, but they will never be abolished absolutely, and also the truth seeking wishes, which are hidden inside of man, will not change by the change of place and time.

Up to here, we have had some detailed discussions about Monotheism and theology by the way of

observing the system of creation and using it for proving an origin of knowledge and power in the world of super nature through the noble verses of Monotheism in this Surah.

Next to them, in the first holy verse out of the verses under discussion, the words are about the natural Monotheism. In other words, it pursues the same subject from the way of inside and innate observation, and through necessary apprehension of conscience.

It says:

"So set your face to the religion being upright, the nature (***framed***) ***of Allah, in which He has created mankind. There is no altering of Allah's creation..."***
"...That is the right religion, but most people do not know."

The Arabic word ***/wajh/*** means 'face', and here the purpose of it is the innate face, and the face of the heart. Therefore, the objective meaning of it is not attention only by the face, but attention with the entire entity, because the face is the most important limb of the body and its symbol.

The Arabic term ***/'aqim/*** is derived from /'iqamah/ here in the sense of 'to straighten' and 'to establish'.

The Qur'anic word ***/hanif/*** is derived from /hanaf/ with the sense of inclining from falsehood toward the truth and from crookedness toward straightness and it is, of course, contrary to the Arabic word ***/janaf/*** with the sense of inclination from straightness to aberration.

Therefore, 'the religion upright' means a religion which has inclined from crookedness, deviations, superstitions and aberrations toward straightness.

This sentence on the whole means that we must constantly turn our attention toward the religion which is far from any crookedness, the religion of Islam, the pure religion of Allah (s.w.t.).

The above verse emphasizes that the pure religion which is free from any polytheism is the religion that Allah has created in the nature of all human beings and it is a permanent and unchangeable nature, though a great deal of people do not pay attention to this fact.

The abovementioned verse points to some facts:

1. Not only theology but religion, as a general rule, and in all dimensions, is also something natural; and it must be so, because monotheistic studies tell us that there should be an agreement between the system of genesis and divine religion. Whatever is found in religion has certainly a root in nature, and whatever is in creation and man's ego is a complement for the religious laws.

In other words, 'genesis' and religion are two powerful arms that act harmoniously in all fields. It is impossible that you find an invitation in religion the root of which is not in man's nature; and it is impossible that there can be something in the depth of man's entity but religion opposes it.

No doubt religion defines some limits and conditions for the leadership of nature so that it does not fall in the way of deviation, but it never struggle against the principle of natural demand, and it will guide it by means of a lawful way, else there will appear a contradiction between religion and creation which is not consistent with the basis of Monotheism.

In a more clear statement, never Allah, the Wise, does some contradictory deeds in a way that His creation command says: 'Do', and His religious command says: 'Do not do'!

2. Religion in the form of a pure fact, and free from any pollution, exists in inside of the man's soul, and deviations are some casual things. Therefore, the duty of Divine prophets is to wipe out these casual affairs and let the noble nature of man have possibility of development.

3. The Qur'anic phrase: ***/la tabdila li xalqillah/*** (***there is no altering of Allah's creation***) and next to it the sentence: /□alika dinul qayyim/ (that is the right religion) are two other emphases on the fact that religion is natural and the lack of possible change of this Divine nature, though, as the result of the lack of enough development, a lot of people are not able to comprehend this fact.

It is also necessary to pay attention to this point that the Arabic term ***/fitrat/*** is originally derived from /fatr/ in the sense of splitting something from its length, and in those instances it is used in the sense of 'creation', as if, at the time of the creation of beings, the curtain of non-existence were cleft and they appear.

However, from the first day that man comes into the world of existence, this Divine light is flaming inside his soul.

The Islamic traditions, which have been narrated upon the commentary of this holy verse, verify what was said in the above, which will be referred to later in addition to other discussions on the subject of Monotheism as being natural.

A Few Traditions Upon the Nature of Theology

Not only in the verses of the Qur'an, but also in the Islamic traditions there are some considerable explanations about the 'knowledge of Allah' and 'Monotheism' as being natural. In some of them the 'monotheistic nature' is emphasized, and in some other concerning traditions, this meaning has often been discussed under the title of 'gnosis' or 'Islamic gnosis' or 'knowing mastership'.

An authentic tradition, which the famous scholar Kulayni has narrated from Husham-ibn-Salim, indicates that he said:

"I asked Imam Sadiq (as) about the purpose of the Qur'anic phrase:

/fitrat allah-illati fatar-an-nasa 'alayha/ (***the nature*** (***framed***) ***of Allah, in which He has created mankind***)***,***

and he (as) answered:

'Its purpose is Monotheism'."[2]

Also in the same book, Kafi, it has been narrated from one of the companions of Imam Sadiq (as) that when he asked the Imam about the commentary of this verse, Imam said:

"It is Islam".[3]

A similar tradition from Imam Baqir (as) indicates that in answer to Zurarah, one of his learned companions, who had asked about the commentary of this verse, Imam (as) said:

"Allah set their nature on knowing Him."[4]

A well known tradition narrated from the Prophet of Islam (S) indicates that he said:

"Every new born child is born with the nature of Islam, (a religion free from any polytheism) but the child will be brought up by his parents in a deviated way such as Jewish and Christianity."[5]

Upon the commentary of this verse, Imam Sadiq (as) also said:

*"The purpose of '**nature**' is mastership (and accepting the leadership of the saints of Allah)"*[6]

In the first sermon of Nahj-ul-Balaqah Amir-ul-Mu'minin Ali (as), in a short but expressive sentence, says:

"...then Allah sent His Messengers and series of His prophets (one after another) towards them to get them fulfil the pledges of His creation, to recall to them His forgotten bounties, to exhort them by preaching, and to unveil them the hidden virtues of wisdom..."

According to the abovementioned narrations, not only 'the knowledge of Allah', but also the whole Islam, in an intensive form has been put in man's nature, including Monotheism to the leadership of Divine leaders and true successors of the Prophet (S), and even 'the articles of the Practice of the Faith'.

Therefore, according to the meaning mentioned in Nahj-ul-Balaqah, the prophets' job is to get men fulfil their nature and to recall to them the forgotten bounties of Allah including the monotheistic fate and to unveil the treasures of wisdom which are covered and hidden inside the soul and thought of man.

It is interesting that the Qur'an, through numerous verses, mentions the afflictions, difficulties, and painful events that may happen in man's life as a preliminary factor for arousing and developing the religious sense, among them is that it says:

"So when they ride in the ships they call upon Allah sincerely vowing worship (only) unto Him, and when He brings them safe to the land, they associate others (with Him)".[7]

In this field, of course, we will explain more vastly when commenting on the next verse of this very Surah which is fairly similar to the verse of Surah Al- 'Ankabut.

Surah Ar-Room – Verse 31

مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلاَةَ وَلاَ تَكُونُوا مِنَ الْمُشْرِكِينَ

31. "Turn you to Him, and fear Him, and perform the prayer and be not of the idolaters,"

By supplication, turning to Him, being in awe of Him, and by establishing prayer we must make the natural and innate tendency to religion active.

In the previous verse, the Prophet (S) was addressed saying:

"So set your face...",

while in this verse all people are commanded to turn to Allah, and it implicitly says that their attention to the pure and natural religion is in the case that they turn to Allah. It says:

"Turn you to Him..."

The Qur'anic word ***/munibin/*** is derived from /'inabah/ which originally means: 'return to the monotheistic nature', indicating that whenever there may appear a factor that may deviate and dissuade man, from the point of belief and action, and from the principle of Monotheism, he must return to Him.

It does not matter that this event repeats again and again so that, at last the foundations of nature become so strong, and the barriers become so weak and ineffective that he stands constantly in the front point of Monotheism and becomes a complete example of the verse which says:

"So set your face to the religion being upright..."[8]

It is noteworthy that the Qur'anic phrase ***/'aqim wajhika/*** (***set your face***) is in the singular form while the Arabic term ***/mubinin/*** (***turn you***) is mentioned in the plural form. This shows that, though the first command is singular and its addressee is the Prophet (S), the real addressees, in fact, are all believers and all Muslims.

Next to the command of 'turn', the Qur'an orders to piety, which is consistent of all Divine orders and prohibitions.

It says:

"...and fear Him..."

This Qur'anic sentence means that we must fear to oppose His command.

Then, among all His commands, the holy verse emphasizes on the subject of prayer and says:

"...and perform the prayer..."

Its reason is that prayer, with all its dimensions, is the most important program of struggling against polytheism and the most effective means for strengthening the foundations of Monotheism and Faith in Allah.

That is why, among all prohibitions, the verse emphasizes on 'polytheism', and says:

"...and be not of the idolaters,"

It says so because polytheism is one of the greatest sins and Allah may forgive any sin but He never forgives polytheism, as the Qur'an says:

"Verily Allah does not forgive that any thing should be associated with Him, and forgives what is besides that to whom He pleases..."[9]

It is clear that the four commands mentioned in this verse all are as emphasis on the subject of Monotheism and its practical issues, irrespective of repentance; returning to Him, piety, establishing prayer, and avoiding polytheism.

Surah Ar-Room – Verse 32

مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعاً كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ

32. "Of those who split up their religion, and have become sects, every party rejoicing in what is with them."

Polytheism is not only worshipping the sun, the moon, and idols; every one who is the cause of separation in the religion of Allah is polytheist.

Under the shade of repentance, piety, and prayer a person can obtain the power of being distanced from polytheism. The verse under discussion has stated one of the signs and sequels of polytheism in a short and expressive sentence. It implies: you should not be among the polytheists, those who scattered their religion and divided into groups.

It says:

"Of those who split up their religion, and have become sects..."

And it is wonderful that, with all the ethical differences that they had, every group of them was happy with their own sect.

The verse says:

"...every party rejoicing in what is with them."

Yes, one of the symptoms of polytheism is separation in belief, because having different objects of worship is the cause of having different methods which is the origin of separations and deviations, in particular that polytheism is always with carnal desire and bigotry, and pride, individualism, and selfishness are its sequels.

Therefore, union and Unity is impossible save under the shade of theology, wisdom, humility, and donation.

Thus, wherever we see discord, deviation, and separation we must know that a kind of polytheism domains there. This subject can be stated as a clear conclusion that the fruit of polytheism is separation of rows, opposition, and powers being spoiled and its end is weakness, vileness, and inability.

The reason why every group of deviated persons and polytheists are rejoicing in the way they have chosen, and imagine it as True, is clear, because carnal desire decorates the wishes in the man's view, and the fruit of this decoration is an increasing affection and rejoice for the way he has chosen, though that way is wrong and aberration. Sensuality never lets man see the feature of truth in its real form and find a correct judgment free from love and wrath.

In Surah Fatir, No. 35, verse 8, the Holy Qur'an says:

"Is he whose evil deed is made fair seeming to him so much so that he considers it good?...",

and is he like the one who is on the Path of Truth and sees the facts as they are?

Surah Ar-Room – Verse 33

وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُم مُّنِيبِينَ إِلَيْهِ ثُمَّ إِذَآ أَذَاقَهُم مِنْهُ رَحْمَةً إِذَا فَرِيقٌ مِّنْهُم بِرَبِّهِمْ يُشْرِكُونَ

33. "And when harm afflicts men, they call upon their Lord, turning to Him, then, when He makes them taste of mercy from Him, behold, some of them associate partners with their Lord,"

The losses we bear are from our own side, but the mercy and favours are from the side of Allah.

There are some people who call on Allah only at the time of afflictions and difficulties, but a believer ought to call upon Allah at all times.

The verse under discussion, in fact, is reasoning and an emphasis on the discussion mentioned in the previous verse indicating that monotheism is natural and that this divine light will develop with the existence of afflictions and difficulties.

It says:

"And when harm afflicts men, they call upon their Lord, turning to Him..."

But they are so incapacious, short sighted, and captive of the bigotry and blind imitation of their ancestors', polytheistic ideas that as soon as the terrible events remove and they feel the breeze of peacefulness and Allah makes them taste of mercy from His side, a group of them become polytheist.

The verse says:

"...then, when He makes them taste of mercy from Him, behold, some of them associate partners with their Lord,"

The use of 'harm afflicts men' points to a little distress as the phrase 'when He makes them taste of mercy from Him' indicates to receiving a little bounty, because the application of 'taste' in these instances is used for showing the scanty of something, specially with mentioning the Arabic words ***/durr/*** (***harm***) and ***/rahmah/*** (***mercy***) in an indefinite form.

That is, there are some persons who with a little stress go toward Allah (s.w.t.) and the curtain of over their nature of Monotheism will be removed, but by a little bounty they will change the way and become neglectful of Him and may forget everything.

For the first case, of course, it speaks in a general form and says that all people are such that they remember Allah (s.w.t.) when confronting afflictions, because the monotheistic nature is general and for all.

But for the second case, i.e. mercy, the verse mentions only those who pave the path of polytheism, since some of the servants of Allah usually remember Him both when they confront difficulties and when they face with Divine bounties, and the variations of life never cause them to be neglectful of the Truth.

With regard to the concept of the Arabic word ***/'inabah/*** which is derived from /noub/ in the sense of: 'returning again to something, the application of the Qur'anic phrase: ***/munibina 'ilayh/*** (***turning to Him***) is a tender hint to this meaning that the basis and foundation in man's nature is certainly monotheism and theology, but polytheism is something casual, because when his hope is ceased from it, he, desirably or undesirably, returns to Faith and Monotheism.

It is interesting that in the abovementioned verse, 'mercy' is counted from the side of Allah, but harm has not been attributed to Him, for a great deal of our difficulties and afflictions are the consequences of our own deeds and sins, while all bounties are from Allah whether directly or indirectly.

The Qur’anic word ***/rabbahum/***, which has been mentioned twice in this verse, is an emphasis on this fact that man feels the Divine Lordship and administration on his own self, if wrong training does not drive him toward polytheism.

This point is also necessary to be mentioned here that the pronoun mentioned in the word /minhu/ relates to Allah and it is an emphasis on this fact that all bounties are from the side of Allah, the Exalted.

Many of the commentators, such as the authors of Al-Mizan, Tibyan, and Abul-Futuh Razi, have chosen this meaning, though some other commentators, such as Fakhr-i-Razi, have considered this pronoun for /durr/ (harm) and have rendered the verse as this: ‘When Allah gives them mercy after harm and stress, some of them associate partners with their Lord’.

But it is clear that the first commentary is more consistent with the appearance of the verse.

Surah Ar-Room – Verses 34-35

لِيَكْفُرُوا بِمَآ ءَاتَيْنَاهُمْ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ

أَمْ أَنزَلْنَا عَلَيْهِمْ سُلْطَاناً فَهُوَ يَتَكَلَّمُ بِمَا كَانُوا بِهِ يُشْرِكُونَ

34. “That they may be ungrateful for what We have given them. ‘Take your enjoyment, certainly you will soon know’.”
35. “Or have We sent down any authority upon them, such as it speaks of what they associate with Him?”

Polytheism is a step towards paganism and being unthankful, and returning to polytheism is a kind of being unthankful of divine bounties.

As a threat to these incapacious polytheistic persons who neglect Allah when they reach bounties, this verse says:

“That they may be ungrateful for what We have given them. ‘Take your enjoyment, certainly you will soon know’.”

Here, though the polytheists are addressed, it is probable that the verse has a vast concept and it encompasses all those who forget Allah (s.w.t.) at the time of affluence of bounties and are only busy enjoying them and neglect the endower of the bounties.

It is evident that the application of the imperative form of the Arabic verb here is for threatening.

In order to condemn this polytheistic group, next verse in the form of an objurgatory question says:

“Or have We sent down any authority upon them, such as it speaks of what they associate with Him?”

The word /’am/ here is used for the aim of question and this is an objurgatory question with negative sense. That is, following this path and this custom must be either for the sake of the call of ‘nature’, or it is the judgment of intellect the command of Allah.

But their conscience and nature is made manifest at the time of afflictions and difficulties and it cries for a call of monotheism. The intellect also says we must go to the One Who is ‘the giver of bounties’.

There remains the command of Allah that in this verse it has been negated and the Qur’an says: He has not sent down such a command upon them. Thus, they are not relying on any acceptable principle for their own belief.

The Arabic word ***/sultan/*** is in the sense of something which creates dominion and victory, and here it means a firm and convenient reasoning.

The application of the Arabic term ***/yatakallam/*** (***it speaks***) is a kind of figurative meaning which is used when a proof is clear. Here it implies that this is an expressive proof that speaks with man.

Some commentators have said that the word /sultan/ here probably means an angel with authority. In this case, the word ‘speak’ has its real meaning. It means: “We have not sent down upon them an angel that speaks of what they associate with Him”.

Surah Ar-Room – Verse 36

وَإِذَآ أَذَقْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا وَإِن تُصِبْهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ

36. “And when We make people taste of mercy they rejoice in it, and if an evil befalls them for what their own hands have forwarded, behold, they despair.”

In this holy verse, which is another illustration of the kind of thought and spirituality of these in capacious ignorant persons, the Qur’an says:

“And when We make people taste of mercy they rejoice in it, and if an evil befalls them for what their own hands have forwarded, behold, they despair.”

But the true believers are those who are not proud and neglectful at the time of affluence nor are they hopeless at the time of affliction. They believe that the bounties are from the side of Allah (s.w.t.) and they thank Him; they also consider the afflictions as an examination and divine test, or as the fruit of their own deeds, then they are almost always patient and they turn to Him.

In the meantime that the faithless persons are wandering in the midst of pride and hopelessness, the faithful persons are often spending time in the midst of 'gratitude' and 'patience with perseverance'.

By the way, it is understood from this verse that at least a part of afflictions that afflict man is the consequence of his own deeds and sins. By this means, Allah intends to warn them and He causes them to become purified and brings them towards Him.

This point is also necessary to be remembered that the Qur'anic sentence ***/farihu biha/*** (***they rejoice in it***) here does not mean only 'to be happy with the bounty', but the purpose is a rejoice together with pride and a kind of unawareness, the same mood that the incapacious poor persons feel when they sometimes find affluence, else rejoice together with thanks and remembrance of Allah not only is not bad, but also it has been enjoined, as the Qur'an says:

"Say: 'In the grace of Allah and in His mercy..."

The application of the Qur'anic phrase ***/ bima qaddamat 'aydihim/*** (***for what their own hands have forwarded***) which refers only to sins, is for the reason that most of the deeds of man are fulfilled by the help of his hands, though there are some sins which are also committed by the heart, the eyes, and the tongues, but the abundance of the deeds of hands are the cause of this usage.

There appears a question here that whether this verse does not contradict with the verse No. 33 of this Surah, since this verse refers to their despair at the time of afflictions while in that verse the words are about their attention to Allah at the time of coming afflictions and stresses. In other words, that verse speaks about hopefulness, but this verse speaks about despair.

With regard to one point, the answer to this question is made clear. In the former verse the words were about 'harm', i.e., the harmful events such as torments, earthquakes, and other afflictions that in that position all people, irrespective of monotheist and polytheist ones, remember Allah, and this is one of the signs of monotheistic nature.

But in the verse under discussion the words are about the sequels of man's sins and the despair emerged from them, because some people are so that if they did a good action they would become proud and would consider themselves secure from the Divine punishment, and when they commit an evil action and its sequel comes to them, a despair from the mercy of Allah encompasses their whole entity.

Both that pride and this despair from the mercy of Allah are blameworthy.

Therefore, either of these two verses mentions a matter which is separate from the other.

Surah Ar-Room – Verse 37

أَوَ لَمْ يَرَوْا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ إِنَّ فِي ذَلِكَ لآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ

37. "Do they not see that Allah enlarges the provision for whomever He pleases and straitens? Verily there are signs in this for a people who believe."

Being attentive that the sustenance is with Allah, it hinders man of being despair. Every body must struggle for earning his livelihood, but he must know that determining the proportions of livelihood is in Allah's authority so, the Qur'an in this verse says:

"Do they not see that Allah enlarges the provision for whomever He pleases and straitens?..."

Neither the manifestation of bounties must cause man's pride, negligence, and disobedience, nor should its absence bring despair for him, because affluence and straitening of sustenance is in the power of Allah, and sometimes He assigns the former and sometimes the latter.

It is true that the world is the world of means and those who strive more usually obtain a better portion of provisions, and those who are lazy and do not work hard have a smaller share, but in the meantime this is not a general and permanent principle.

It happens that sometimes some very earnest, studious and eligible persons do their best but they gain nothing and, on the contrary, there are some maladroit ones to whom the doors of provision are open from every side.

These exceptions may be for the sake that Allah shows that, with all effects that He has created in the world of means, they should not be lost in the world of means, and they should not forget that behind this system there is another strong hand that turns it.

Sometimes He takes it so straitened that the more he strives the less he gets, because all doors are shut to him, and sometime He takes it so easy that before reaching to a door that door may be opened in front of him.

This fact with the examples of which we have, more or less, been familiar in our own life, besides that it struggles against the pride for affluence and despair emerged from poverty, it is an evidence upon the fact that, beyond our will and our wish, there is another powerful hand in affairs.

Therefore, at the end of the verse, the Qur'an says:

"...Verily there are signs in this for a people who believe."

Some of the Islamic commentators have stated that once a knowledgeable man was asked:

"What is the proof that there is only one creator for the world?"

Then he answered:

"For three proofs: that the clever persons are (*usually*) *backward, the artists and learned men are often*

poor, and the physicians are (sometimes) sick."

Yes, the existence of these exceptions is a sign for the fact that the affairs are entirely in the hand of another one.

A famous tradition narrated from Hadrat Ali (as) indicates that he said:

*"I came to know Allah, the Glorified, through the breaking of determinations, change of intentions, and losing of courage."*10

Surah Ar-Room – Verse 38

فَاَتِ ذَا الْقُرْبَي حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ ذَلِكَ خَيْرٌ لِّلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ وَأُوْلَئِكَ هُمُ الْمُفْلِحُونَ

38. "So give what is due to kindred, the needy, and the wayfarer, that is best for those who seek the pleasure of Allah, and those are they that are prosperous."

The real owner of properties is Allah, and then it is He Who defines how the properties must be used. In spending out and helping others, relatives are prior to every other one, either.

Therefore, this verse says:

"So give what is due to kindred, the needy, and the wayfarer..."

At the time of affluence, you should not think that whatever provision you have, you are the owner of it, but others have a share in it, too, among them are your relatives and the needy who are paralytic because of the intensity of poverty, and also those reputable persons who are far from home and as the result of an event have remained in the way and are in need of help.

The application of the Arabic word ***/haqqah/*** (***due to***) in the holy verse points to this fact that they have a share in man's properties and if one pays something to them he has paid their own right to them and he has no reproach over them.

Some of the commentators have considered the addressee in this verse is only the Prophet of Islam (S) and they have rendered the Qur'anic phrase ***/ʔilqurba/*** (***kindred***) into his relatives.

A famous narration from Abu-Sa'id-Khidri, as well as others, indicates that when the abovementioned verse was sent down the Prophet of Islam (S) bestowed Fadak on Fatimah (as) and delivered it to her.11

This very meaning has been narrated from Imam Baqir (as) and Imam Sadiq (as). The content of this tradition has been mentioned in a very detailed narration from Hadrat Imam Sadiq (as) containing the dialogue of the Lady of Islam, Fatimah Zahra (as) with Abu-Bakr.12

But some of other commentators have taken the addressee in this verse as general and believe that it includes the Prophet (S) and other people. According to this commentary all people are obliged not to neglect the right of their relatives.

These two commentaries, of course, do not contradict each other and they can come along with together, in this way that the verse has a vast concept and the Prophet (S) and his relatives, specially his daughter, Fatimah Zahra (as), are its perfect denotation expansion.

This makes it clear that neither of the above interpretations contradicts with this noble Surah as a Meccan Surah, because the concept of the verse is a conclusive concept so that it must be fulfilled in both Mecca and Medina, and, according to this holy verse bestowing Fadak on Fatimah (as) is completely acceptable.

The only thing which remains rather ambiguous here is the sentence:

“When the abovementioned verse was sent down…”

mentioned in the narration of Abu-Sa‘id Khidri the appearance of which indicates that the bestowal of Fadak was after the revelation of the verse.

But if we take the Arabic term ***/lamma/*** here in the sense of cause, not in the sense of a particular time, this problem will also be solved, and the concept of the narration will be that the Prophet (S) for the sake of this Divine commandment bestowed Fadak on Fatimah (as). In addition to that, some of the verses of the Qur’an have been sent down twice.

As for the matter that why among all the needy persons and possessors of right only these three groups have been mentioned the reason may be for the importance of them, because the right of relatives is more significant than any other right, and among the deprived and the poor, the needy and the wayfarers are in need more than all.

Or it is for the sake of the point that Fakhr-i-Razi has said here. He says:

“The eight groups to whom alms must be given is in the case of that alms is obligatory, while the three groups who are mentioned in the verse must also be helped even at the time when giving alms is not obligatory, because some of the relatives are those to whom giving alimony is obligatory for a person but the needy is the deprived person that if he is not helped his life may be in danger.

Also a wayfarer may be in some circumstances that with the lack of succour he dies. The order of mentioning these three groups in the holy verse is also appropriate to the order of their importance.

However, for the encouragement of the benevolent, and also for stating the condition of the acceptance of expending, at the end of the verse the Qur’an says:

"...that is best for those who seek the pleasure of Allah..."
"...and those are they that are prosperous."

They will be prosperous both in this world and the next, since expending brings some wonderful bounties with it in this life and the next both, because it is one of the heaviest deeds in the Divine scale.

With regard to the fact that the Qur'anic phrase ***/wajh-ullah/*** *does not mean the bodily face of Allah, because He has not any bodily face, and it means the pure Essence of the Lord, this verse shows that the act of expending and paying the right of relatives, as well as that of the possessors of rights, is not enough.*

It is important that this action must be accompanied with sincerity, pure intention, and free from any kind of hypocrisy, gaudiness, approach, scorn, and expectation of compensation.

This point is also necessary to be mentioned that, opposite to the statement of some commentators who have stipulated that expending for the sake of reaching Paradise is not the extension of /wajh-ullah/, all the deeds that one does and have a kind of communication with Allah whether they have been done for the pleasure of Allah, or reaching to His compensation, or being delivered from His punishment all are the extensions of /wajh-ullah/ though the high and complete stage of it is that the one does not consider in his view anything save servitude and obedience to Him.

Surah Ar-Room – Verse 39

وَمَآ ءَاتَيْتُم مِن رِباً لِيَرْبُوَا فِي أَمْوَالِ النَّاسِ فَلاَ يَرْبُوا عِندَ اللَّهِ وَمآ ءَاتَيْتُم مِن زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُوْلَئِكَ هُمُ الْمُضْعِفُونَ

39. "And that which you give in present so that it may increase in the property of men it will not increase with Allah, and whatever you give in charity (***Zakat***) ***seeking the pleasure of Allah, it is these*** (***persons***) ***that shall get manifold."***

The privilege of Islam is in this fact that, besides wiping out poverty from the deprived, it considers the spiritual growth of those who pay expending, too.

This verse refers to two kinds of expending: one of which is for the cause of Allah, and the other is for the purpose of reaching the worldly wealth.

It says:

"And that which you give in present so that it may increase in the property of men it will not increase with Allah..."
"...and whatever you give in charity (***Zakat***) ***seeking the pleasure of Allah, it is these*** (***persons***)

that shall get manifold.”

The concept of the second sentence, viz., giving Zakat and paying expending in the path of Allah which causes abundant compensation and an immense reward, is clear, but as for the first sentence, regarding to the fact that /riba/ originally means ‘increase’, the commentators have cited different interpretation.

The first commentary, which is the most clear one and is the most consistent with the concept of the verse and adapts to the narrations of Ahlul Bayt (as), is that its purpose is the gifts and presents that some persons sent to others specially to the possessors of wealth and properties hoping to receive some more and better reward from them.

It is obvious that in giving such presents neither the need nor the eligibility of their receivers are considered, but all attention is focused on this that the present should be sent to a place where a better sum can be hunted, and it is natural that such presents that have not any sincerity in them are worthless from the point of ethics and spiritual aspects.

Therefore, the purpose of /riba/, in this verse, is ‘present’ or ‘gift’ and the objective of the Qur’anic sentence: ***/liyar bu fi ’amwalin-nas/,*** mentioned in this verse, is taking some more reward from people.

No doubt taking such a reward is not unlawful, since there is no condition or agreement between them, but it lacks the spiritual and ethical value. Therefore, some narrations from Imam Sadiq (as), recorded in authentic sources of tradition, it has been rendered into ‘lawful /riba/’ (interest) in spite of ‘unlawful /riba/’ in which there is condition and agreement contract.

In the book entitled Tahthib-ul-’Ahkam there is a tradition which has been narrated from Imam Sadiq (as) who, on the commentary of this verse, said:

“Its purpose is a present which you give to another person and you seek a reward from him more than that and this is a lawful interest.”

In another tradition Imam Sadiq (as) says:

“Interest is of two kinds: one is lawful and the other is unlawful.

*The lawful interest is that one lends his (Muslim) brother (something) as a loan hoping that when he returns it he adds something to what he has taken from him without any condition between them, and if the borrower gives the lender something more than that which he has taken without any condition between them, this excess is lawful for him, but there will be no reward for him with Allah concerning his loan, and this is what the Qur’an says in sentence **/falayarbu ‘indallah/** (**it will not increase with Allah**).*

But the unlawful excess is the case that one loans someone with the condition that he returns it with something added to it. This is the unlawful interest.”[13]

Another commentary which has been mentioned on the above verse says that the purpose in this verse is unlawful interest.

According to this commentary, in fact, the Qur’an intends to compare usury with pure expending and to say that although usury is apparently an increase in wealth, but it is not an increase with Allah.

The real increase is found in expending in the path of Allah. Upon this foundation, they consider the verse as a preliminary on the prohibition of usury that, at first, before the migration of the prophet (S), it was stated as an ethical advice, and later, after the migration, its prohibition was gradually announced in three Suras of the Qur’an: Al-Baqarah, ’Al-i-‘Imran, and An-Nisa’.

There is not, of course, any contradiction between these two meanings. The verse can be rendered into a vaster scope of meaning which contains both the lawful interest and unlawful interest, and both of them may be matched with the expending in the path of Allah, but the concept of the verse is more consistent with the first commentary.

The apparent of the holy verse shows that here an action is fulfilled that has not any reward, but it is lawful, since it says:

“…it will not increase with Allah…”,

and this meaning fits with ‘the lawful interest’ which has neither any reward nor any sin, i.e. it is not a thing that causes the wrath and punishment of Allah (s.w.t.), and we said before that the Islamic narrations approve it, too.

It is also necessary to be mentioned that the Arabic term ***/mud‘ifun/*** does not here mean ‘increaser’, but it means the possessor of the increased reward.

This matter must not be neglected that the words /du‘f/ and /muda‘af/ in the Arabic philology do not mean ‘increase’ but they mean ‘two fold’ and ‘several folds’ and, in this verse, the word means ‘twofold’ at least; as the Qur’an in other occurrence says:

“Whoever brings a good (deed), he shall have ten times its like…”[14]

Concerning the reward of ‘loan’, it increases into eighteen times, as in a tradition Imam Sadiq (as) said:

“It has been written on the door of Paradise that the reward of loan is eighteen times and (that of) alms is ten times.”[15]

Concerning the loan without interest in the path of Allah, it can be increased into seven hundred times, as Surah Al-Baqarah, No. 2, verse 261 announces.

Surah Ar-Room – Verse 40

اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ هَلْ مِن شُرَكَآئِكُم مَّن يَفْعَلُ مِن ذَلِكُم مِن شَيْءٍ سُبْحَانَهُ وَتَعَالي عَمَّا يُشْرِكُونَ

40. "Allah is He Who created you, then gave you sustenance, then He shall make you die, then He shall bring you to life; is there any of your associate-gods who does aught of that? Glory be to Him and Exalted High is He far above what they associate **(*with Him*)*."***

Our life and death, our past, present and future, as well as our sustenance are in the authority of Allah. In this verse, the Qur'an returns again to the subject of Origin and Resurrection which form the basic matter of many verses of this Surah, and Qualifies Allah with four attributes so that it can be both a hint to monotheism and struggle against polytheism, and a proof upon Resurrection.

It says:

"Allah is He Who created you, then gave you sustenance, then He shall make you die, then He shall bring you to life; is there any of your associate-gods who does aught of that?..."
"...Glory be to Him and Exalted High is He far above what they associate **(*with Him*)*."***

It is certain that none of the polytheists believed that the creation was done by idols, or that their sustenance was given by idols, or the end of their lives was under the control of the idols, because they used to consider these artificial objects of worship as a medium and some intercessors between them and Allah (s.w.t.), not the creators of the heaven and the earth and sustainers.

Therefore the answer to these questions is negative and this question is a positive interrogation with a negative sense.

Another matter which will be asked here is that they mostly did not believe in the life after death, how does the Qur'an emphasize on it here by means of the last attribute of Allah?

This application may be for the sake that the question of the life after death, as we have said in the discussion of Resurrection, has an innate aspect, and here the Holy Qur'an does not emphasize on their beliefs, but it emphasizes on their innate disposition.

Besides, sometimes it happens that when a capable speaker encounter a person who denies a matter, he mentions it among some other facts which that person accepts and he decisively emphasizes on it so that it affects on him. Now the life after death is an unbreakable relation, and regarding this logical relation both of them have been mentioned in one sentence.

However, the Qur'an implies that when all of these affairs (such as creation, sustenance and death) are

in His Power, worshipping must be done only for Him, too, and the sentence:

***"…Glory be to Him and Exalted High is He far above what they associate** (**with Him**)"*

restates this fact that they have made the rank of Allah extraordinarily low when they have put Allah in the row of idols and artificial objects of worship.

1. The Commentary of Majma'-ul-Bayan, and Nur-uth-Thaqalayn, under the verse
2. 'Usul-i-Kafi, Vol. 2, P. 10
3. 'Usul-i-Kafi, Vol. 2, P. 10
4. Ibid
5. The commentary of Jawami'-ul-Jami', by Tabarsi, under the verse
6. Nur-uth-Thaqalayn, the commentary, Vol. 4, P. 184
7. Surah Al-'Ankabut, No. 29, verse 65
8. The current Surah, verse 36
9. Surah An-Nisa', No. 4, verse 48
10. Nahj-ul-Balaqah, saying 250
11. Majma'-ul-Bayan, under the verse
12. Tafsir-i-Ali-ibn-i-'Ibrahim, according to the narration of Tafsir-i-Nur-uth-Thaqalayn.
13. Nur-uth-Thaqalayn, Vol. 4, P. 191
14. Surah Al-'An'am, No. 6, verse 160
15. Nur-uth-Thaqalayn, Vol. 4, P. 190

Section 5: Suffering of the World Through What Men Have Themselves Wrought

Surah Ar-Room – Verse 41

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُم بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ

***41. "Mischief has appeared in the land and the sea because of what the hands of men have wrought, that He may make them taste a part of what they have done, so that they may turn** (**away from evil**)."*

Man's deeds affect on the nature. The evil deeds of man hinder the water, and the land to give benefit and they cause some undesirable phenomena to be created.

So, in this verse it says:

“Mischief has appeared in the land and the sea because of what the hands of men have wrought, that He may make them taste a part of what they have done, so that they may turn* (*away from evil*)*.”

The above holy verse has a vast scope of meaning around the relation between ‘mischief’ and ‘sin’ which is neither allocated to the lands of Mecca and Arabic nor to the age of the Prophet (S), but it is a verity-proposition which states the link of ‘predicate’ and ‘subject’.

In other words, wherever a mischief appears, it is the effect of the people’s deeds; and, in the meantime, it contains an educational goal, so that people taste the bitter fruit of their deeds, perhaps they turn away from evil.

Some commentators believe that this verse refers to the drought and famine which seized the pagans of Mecca as the result of the Prophet’s curse. The sky did not rain, the deserts dried and became drier, and even fishing in the sea (the Red Sea) became difficult for them.

Supposing this statement is correct, it is only the statement of one example and it never restrains the meaning of the verse in the relation of ‘mischief’ and ‘sin’; restrains neither to that time and that place, not to the drought and scanty of rain.

We read in a tradition from Imam Sadiq (as) who once said:

“The life of the animals of the sea depends on rain; so when it does not rain, decadence appears in both the land and the sea, and this is at the time when sins increase.”[1]

Of course, whatever is mentioned in this noble narration is the statement of a clear expansion of mischief, and what is mentioned in this tradition about the rainfall and the life of animals in the sea is a matter which has exactly been experienced that whenever it rains less, there will be found less fish in the sea.

We heard some of the dwellers of the sea banks say:

“The benefit of rain for the sea is more than its benefit for the desert.”

Surah Ar-Room – Verse 42

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلُ كَانَ أَكْثَرُهُم مُّشْرِكِينَ

42. “Say: ‘Travel in the land, then see how was the end of those before, most of them were polytheists.”

A purposeful travelling is recommended by Islam, and the protection of the instructive building is

necessary for the future generations.

In order that people actually see with their eyes some lively evidences in connection with the appearance of corruption on the earth as the result of sin, the verse commands for travelling in the earth, and He tells the Prophet (S) as follows:

"Say: 'Travel in the land, then see how was the end of those before, most of them were polytheists."

You may see the ruined castles and palaces of those who used to live before you, watch their treasures which have been spoilt, study the strong nations who are scattered and their graves contain the rotten bones of their bodies.

You can see what was the end of their injustice, cruelty, sin, vice, and polytheism? You can see if they burnt the nests of some birds, how were the houses of these hunters destroyed? Yes, most of them were polytheists, and polytheism was the source of their mischief and caused them to be annihilated.

It is interesting that when the words in the former verses were about the bounties of Allah, at first the creation of man was mentioned and next to it the words were about his sustenance:

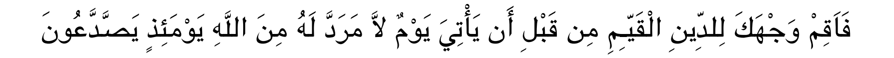
"Allah is He Who created you, then gave you sustenance…",2

but in the verses under discussion, when it speaks about the Divine punishment, at first it points to the destruction of bounties as the result of sin, and then it refers to the destruction because of polytheism.

Its reason is that at the time of remittal the merit of creation is first and sustenance is next to it; but at the time of taking it back, the destruction of bounties is first and annihilation is next to it.

In regard to the fact that this Surah is a Meccan Surah and the Muslims were in minority at that time, the application of the Qur'anic sentence ***/'ak aruhum mušrikin/*** (***most of them were polytheists***) may point to this matter that you should not fear of the polytheists who are in majority, because Allah has annihilated many large groups of such people in the past. It is also a severe warning unto the disobedient persons that they should travel in the earth and see the end of the former nations who were similar to them in action.

Surah Ar-Room – Verse 43



43. "Then Set your face to the established religion before there comes a day from Allah which cannot be averted; on that day shall become separated."

Then addressee in this verse is the Prophet (S) when it says:

"Then Set your face to the established religion before there comes a day from Allah which cannot be averted; on that day shall become separated."

No one, on that Day, has any power to turn back that Day and to stop the program of Allah when people will become divided into different groups and the rows will be separated from each other; a group will be admitted in Paradise and the other group will be sent into Hell.

The Arabic word ***/qayyim/*** in this verse means: 'subsistent' and 'establisher', and it, qualifying the religion by this attribute, in fact, points to the constant regard to the religion. That is, since the religion of Islam is a subsistent, and straight religion which establishes the peoples' system of material and spiritual life, the Prophet (S) should never deviate from it.

Allah addresses the Prophet (S) in this verse so that others take care of their own account.

The Arabic phrase ***/yassadda'un/*** is derived from /sad'/ which originally means: 'to break or cleave a plate' but gradually it has been used for any separation. Here it refers to the separation of the rows of the people of Heaven and the people of Hell that either of them will also be divided into some rows according to their degrees in Paradise and in Hell.

Surah Ar-Room – Verses 44-45

مَن كَفَرَ فَعَلَيْهِ كُفْرُهُ وَمَنْ عَمِلَ صَالِحاً فَلأَنفُسِهِمْ يَمْهَدُونَ

لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِن فَضْلِهِ إِنَّهُ لاَ يُحِبُّ الْكَافِرِينَ

44. "Whoever disbelieves, his unbelief shall be (charged) against him, and whoever does good deed, for their own selves they are preparing,"
45. "That He may reward those who believe and do righteous deeds out of His Grace, verily He does not love the unbelievers."

The previous verse implied that on the Day of Hereafter people will scatter and become separated into different groups. This verse explains that this separation is so that each group of believers and disbelievers will be given their appropriate reward and retribution.

In Hereafter, of course, the grace of Allah (s.w.t.) will involve those who have both faith and righteous deed. Thus, for entering Paradise only Faith is not enough but good deed is also necessary.

This verse is, in fact, an explanation for this separation of rows in Hereafter. The verse says:

“Whoever disbelieves, his unbelief shall be (***charged***) ***against him, and whoever does good deed, for their own selves they are preparing,”***

The Qur’anic term ***/yamhadun/*** is derived from /mahd/ and, as Raqib has said in Mufradat, it originally means cradle or a place which is prepared for a child.

Then the words /mahd/ and /mihad/ have been used in a vaster sense, that is, it is called to any prepared place wherein the utmost ease and tranquillity is found. It is for this point of view that this meaning has been chosen for the people of Paradise and righteous believers.

In short, you should not think that belief and disbelief, or your ugly and beautiful deeds have any effect on the Pure Essence of Allah, but it is you who become pleased and happy, or worried and sad.

It is interesting that concerning the disbelievers, the Holy Qur’an has sufficed with the sentence:

“Whoever disbelieves, his unbelief shall be (***charged***) ***against him…”,***

but concerning the believers, in the next verse, the Qur’an explains that not only they will see their deeds there but also Allah will bestow some more merits on them because of His Grace.

The verse says:

“That He may reward those who believe and do righteous deeds out of His Grace…”

This is the aim and it is certain that this Divine Grace (in Hereafter) does not reach the disbelievers, since:

“…verily He does not love the unbelievers.”

It is evident that He will treat them with His justice, too, and He will not punish them more than their due, but they will not receive any grace or merit from Him either.

Note

No doubt any evil action effects on the situation of society and by means of it the situation of individuals will be affected and a kind of corruption will appear in the social system. Sin, vice, and breaking law is like a poisonous food which, willingly or unwillingly, will have some unpleasant effects on man’s system of body and he will encounter its natural reaction:

Falsehood causes confidence to be vanished.

Treachery of trust disturbs the social communications.

Injustice is always the cause of another injustice.

Misuse from freedom will usually lead to dictatorship and dictatorship will lead to bursting.

'The abandonment of the rights of the deprived' often creates hostility, and compression of rancour and enmities causes the foundation of society to become unstable.

However, any wrong action, whether in a limited measure or a vast one, has often an unpleasant reaction, and one of the commentaries on the holy verse which says:

"Mischief has appeared in the land and the sea because of what the hands of men have wrought..."[3]

is this very thing.

(This is the natural relation of 'sin' and mischief'.)

It is understood from the Islamic narrations that many of sins, besides this, have a series of evil sequels with them, the relation of which with those effects is, at least, unknown.

For example, some Islamic narrations indicate that 'breaking off ties of relationship causes life to become short; consuming unlawful things causes heart to become dark; and publicity of fornication causes the destruction of men and decreases the provision. ...

The Prophet (S) in a tradition said:

"Fornication has six sequels; three sequels in the world, and three sequels in Hereafter. In the world, it decreases the person's luminosity, brings death sooner than its proper time, and ceases the sustenance. In the Hereafter, it causes the severity of reckoning, the wrath of Allah, and eternity in Fire."[4]

We read in a narration form Imam Sadiq (as) who said:

"Those who die because of sins are more than those who die by a natural death."[5]

Similar to this meaning with another form is said in the Qur'an, where it says:

"And if the people of the towns had believed and kept from evil, we would have certainly opened up for them blessings from the heaven and the earth, but they belied; so We seized them for what they used to earn."[6]

Thus, the Qur'anic word ***/fasad/*** mentioned in verse 41 encompasses the social corruptions, calamities, and negation of blessings.

Another attractive point is that the above verse denoted to the fact that one of the philosophies of calamities and pests is their educational effect on human beings. They must receive the fruit of their own deeds so that they awaken from the sleep of negligence and return toward purity and piety.

We do not say that all vices and calamities are of this kind, but we say at least a part of them has such a philosophy. There are, of course, some other philosophies for it, too, which will be discussed in their appropriate places.

Surah Ar-Room – Verse 46

وَمِنْ ءَايَاتِهِ أَن يُرْسِلَ الرِّيَاحَ مُبَشِّرَاتٍ وَلِيُذِيقَكُم مِن رَّحْمَتِهِ وَلِتَجْرِيَ الْفُلْكُ بِأَمْرِهِ وَلِتَبْتَغُوا مِن فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ

46. "And among His signs is that He sends forth the winds bearing good tidings (***of rain***)***, and that He may make you taste of His mercy, and that the ships may run by His command, and that you may seek*** (***sustenance***) ***of His grace, and that you may be grateful."***

Nothing happens accidentally, even the winds blow with the will of Allah, the Wise, too. Whatever we receive from the blessings of the winds is a part of His signs and graces. Again, the movement of a ship on the sea is in the hand of Allah, not in the hand of its captain.

The previous verse was about faith and righteous deed and in this verse Monotheism and its evidences are referred to.

It says:

"And among His signs is that He sends forth the winds bearing good tidings (***of rain***)***…"***

The winds come before rainfall. They take the scattered pieces of cloud with them and join them together and send them toward the dry and thirst lands. They cover some parts of the sky and, by altering the heat of atmosphere, they cause the cloud to be prepared for raining.

The importance of the arrival of these harbingers of rain may not be so clear to those citizens who enjoy the comforts of life, but those thirsty people who are in need of some drops of water in the desert, when the winds come and move the pieces of cloud with them, and they smell the special odour of rain which has come down on the plants somewhere else, the light of hope appears in their hearts.

Though the verses of the Holy Qur'an have emphasized on wind as a harbinger of the descent of rain, the Qur'anic term ***/mubašširat/*** (***bearing good tidings of rain***) cannot be confined in it, because winds have many other good tidings with them, too.

Winds adjust the heat and cold of the weather.

Winds can amortize affections on vast atmosphere and purify the air.

Winds decrease the pressure of sun's heat on leaves and plants, and work as a barrier against sunburn.

Winds bring the oxygen produced by the leaves of the trees for men, and take the carbonic gas produced by men's breath as a present for plants.

Winds inoculate a lot of plants and join the male and female seeds to each other in the world of plants.

Winds are a means for mills to move, as well as a factor for filtering the heaps of corn.

Winds often carry the seeds of some plants from the places where there are a great deal of them and, like a compassionate gardener, scatter them throughout the desert.

Winds take sailors and ships with passengers and much heavy loads to different parts of the world, and even today, when machinery has substituted the wind force, the winds are still very effective in the work of ships to be slow or fast.

Yes, they are givers of glad tidings in different ways.

Thus, in the continuation of the verse, we recite as follows:

"...and that He may make you taste of His mercy, and that the ships may run by His command, and that you may seek (***sustenance***) ***of His grace, and that you may be grateful."***

Yes, winds are both a means of creating abundant bounties in the fields of agriculture and breeding livestock, and a means of carrying kinds of loads, and a cause of lustre in commerce.

The Qur'anic sentence:

"...that He may make you taste of His mercy..."

refers to the first blessing, and the sentence:

"...that the ships may run by His command..."

points to the second one and the sentence:

"...that you may seek (***sustenance***) ***of His grace..."***

refers to the third one. It is interesting that all these bounties are the results of 'movement', a movement in the atoms existed in the air near the earth.

But the magnitude of no bounty is recognized until it is taken from man. In the same way, man does not understand what calamity has come to him unless these winds and breezes stop.

The stop of winds makes life, even in the best gardens, like life in the dark holes of a prison; and if a breeze blows in the cells of solitary prisons it makes it like an open place and, in principle, one of the factors of torture in prisons is the stop of weather therein.

Even on the surface of oceans, if wind stops and waves do not exist, the life of the living creatures therein will be in danger as the result of the scarcity of oxygen of the air, and the sea will be altered into a terrible fetid marsh.

Fakhr-i-Razi says:

"Regarding to the fact that 'to taste' is used for a scanty thing', the sentence:

"...and that He may make you taste of His mercy..."

points to this meaning that the whole world and the bounty of the world is not more than a little mercy, and the vast mercy of Allah belongs to the next world."

Surah Ar-Room – Verse 47

وَلَقَدْ أَرْسَلْنَا مِن قَبْلِكَ رُسُلاً إِلَي قَوْمِهِمْ فَجَآءُوهُم بِالْبَيِّنَاتِ فَانتَقَمْنَا مِنَ الَّذِينَ أَجْرَمُوا وَكَانَ حَقّاً عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ

47. "And We did indeed send, before you, messengers unto their people, and they came to them with clear proofs, then We took vengeance upon those who were guilty, and helping the believers is ever incumbent on Us."

In this holy verse, four ways of Allah's treatment have been referred to:

1- The practice of sending prophets.

2- The practice of prophets having miracles.

3- The retribution of the wrong doers.

4- The triumph of the believers.

So, the holy verse says:

"And We did indeed send, before you, messengers unto their people, and they came to them with clear proofs..."
"...then We took vengeance upon those who were guilty..."

And Allah (s.w.t.) helped the believers. The verse continues saying:

"...and helping the believers is ever incumbent on Us."

The application of the Arabic word ***/kana/*** is an indication that this custom has some roots, and the application of the word /haqq/ and next to it the term /'alayna/ (on Us), which also states the truth, are

counted some consecutive emphases in this regard, and mentioning the Qur'anic phrase ***/haqqan 'alayna/*** before the Qur'anic phrase ***/nasrul mu'minin/***, which denotes to restriction, is another emphasis.

On the whole, the holy verse means that surely Allah has undertaken helping the believers and without being in need of any one else, He will fulfil this promise of His.

By the way, also this sentence was a console for those Muslims who, at that time, were under the severe pressure of the enemies of Islam in Mecca that were stronger than them from the point of both number and equipment.

In principle, that the enemies of Allah (s.w.t.) are drowned in pollution and sin it itself is one of the factors of triumph and help of the believers, because this very sin will finally root out them and will provide the means of their destruction by their own hands when it sends the Divine revenge to them.

Surah Ar-Room – Verse 48

اللَّهُ الَّذِي يُرْسِلُ الرِّيَاحَ فَتُثِيرُ سَحَاباً فَيَبْسُطُهُ فِي السَّمَآءِ كَيْفَ يَشَآءُ وَيَجْعَلُهُ كِسَفاً فَتَرَي الْوَدْقَ يَخْرُجُ مِنْ خِلاَلِهِ فَإِذَآ أَصَابَ بِهِ مَن يَشَآءُ مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ

48. "It is Allah Who sends forth the winds so they raise a cloud, then He spreads it forth in the sky as He pleases, and breaks it into fragments so that you see the rain coming forth from inside it, then when He causes it to fall upon whom He pleases of His servants, behold, they rejoice."

The natural changes are the signs of power, wisdom, and device of Allah, and also the movement of pieces of cloud, and rainfalls are performed by the will of Allah.

In this holy verse the Qur'an refers again to the bounty of blowing winds, where it says:

"It is Allah Who sends forth the winds so they raise a cloud, then He spreads it forth in the sky as He pleases, and breaks it into fragments so that you see the rain coming forth from inside it…"

Yes, at the time of raining, one of the important functions has been given unto the winds. It is they that carry the pieces of cloud from over seas toward dry and thirsty lands, and it is they that have the duty of stretching pieces of cloud and preparing them for being creative of rain.

The winds are like an aware and experienced shepherd that in time gathers the cattle of sheep from here and there in the desert and makes them move on a certain way and then he prepares them to be milked.

The Qur'anic sentence:

“…So that you see the rain coming forth from inside it…”

may point to this meaning that the intense of clouds and the blow of winds is not so much that hinders the exist of small drops of rain from cloud and their descent on the earth, but, in spite of the storm and cloud that have covered the expanse of sky, these small drops find their way from inside them toward the earth and in the meantime, they do not create destruction.

The wind and storm that sometimes root out the great trees and move rocks, lets the small tender drop of rain pass through it and come down on the land.

This point is also noteworthy that though on a cloudy day when cloud has covered the expanse of the sky, the pieces of cloud are not so sensible for us, but they are completely visible when we pass through these pieces of cloud or fly over them by airplane.

The verse at the end says:

“…then when He causes it to fall upon whom He pleases of His servants, behold, they rejoice.”

Surah Ar-Room – Verses 49-50

وَإِن كَانُوا مِن قَبْلِ أَن يُنَزَّلَ عَلَيْهِم مِن قَبْلِهِ لَمُبْلِسِينَ

فَانظُرْ إِلَي ءَاثَارِ رَحْمَةِ اللَّهِ كَيْفَ يُحْيِ الأَرْضَ بَعْدَ مَوْتِهَآ إِنَّ ذَلِكَ لَمُحْيِ الْمَوْتَي وَهُوَ عَلَي كُلِّ شَيْءٍ قَدِيرٌ

49. “Although before it was sent down on them before that they had been in despair.”
50. “Look then at the traces of Allah’s mercy, how He gives life to the earth after its death; verily He is the giver of life to the dead; and He is All-powerful over all things.”

Hardships and kinds of hopelessness increase the pleasure of bounties very much.

Rainfall and the new life of the earth is a divine sign for the reality of Resurrection. This holy verse says:

“Although before it was sent down on them before that they had been in despair.”

The Arabic term ***/mublis/*** is derived from /’iblas/ in the sense of: ‘despair’ and ‘hopelessness’.

Those people, such as wandering Arabs, whose life and living is closely depended on these very drops of rain, will conceive this despair and that glad tidings very well.

While despair and hopelessness has last its evil and heavy shadow over their soul and spirit and the sign of thirst has appeared in them as well as in their cattle and their farming lands; then suddenly the

winds, which are the harbingers of rain, start to come through which these people smell the smell of rain.

After some minutes, the pieces of cloud will scatter in the sky and become more intensive and more compressed and then it begins to rain. The ditches will be filled with wholesome water, and small and big streams will contain of this heavenly bounty.

Life and living will be seen in dry lands and in the depth of the hearts of these wanderers of the desert both. The light of hope enlightens their hearts and the dark cloud of despair will disappear thereof.

The repetition of the Arabic word ***/qabl/*** (***before***) in the verse apparently is for emphasis. It says: "***before it***", yes, a few minutes before rain, the features are frowned, but suddenly it rains and the smile of happiness appears on the lips. What a weak being are man, and what a kind Lord He is!

In the Persian language, too, the time is sometimes stated repeatedly for emphasis. The Persian speakers may say: 'Until yesterday' –Yes, until that very yesterday– so and so was a friend with me, but now he is seriously in hostility", and the purpose of this repetition is an emphasis on the change of man's moods.

The next verse, addressing the Prophet of Islam (S), says:

"Look then at the traces of Allah's mercy, how He gives life to the earth after its death…"

The Arabic term ***/fanzur/*** (***look then***) as an emphasis in the verse, points to this fact that the effect of Allah's mercy in giving life to the dead lands by means of rain is so much manifest that it appears for any man by a glance without being in need of searching and seeking for it.

Thus, the application of the Qur'anic phrase ***/rahmat-illah/*** (***Allah's mercy***) about rainfall in the verse refers to the effects of its bountifulness from different dimensions.

Rain waters the dry lands and causes the seeds of plants grow.

Rain gives new life to the trees in order that they continue their living.

Rain clears out the dust of the air and makes the man's living environment safe and clean.

Rain washes the plants and gives them freshness.

Rain makes the weather moist and mild so that it will be appropriate for human beings to inhale.

Rain penetrates inside the ground and after some time it will appear on the ground in the form of springs and water pipes.

Rain creates some floods, which, after being controlled at the back of dams, produces electricity, light, and energy.

Finally, rain usually adjusts both cold and hot weather. It decreases the heat and makes cold tolerable.

Rain is also mentioned in some other verses of the Qur'an as 'mercy', among them is Surah Furqan, No. 25 verse 48, and Surah An-Naml, No. 27, verse 63.

Also, Surah Shoura, No. 42, verse 28 says:

***"He is the One that sends down rain** (**even**) **after** (**men**) **have given up all hope, and scatters His Mercy** (**far and wide**)..."*

Then, regarding to the relation that origin and Resurrection have in different issues, at the end of the verse it says:

"...verily He is the giver of life to the dead; and He is All-powerful over all things."

The application of the Arabic phrase ***/muhy il mauta/*** (***the giver of life to the dead***) in the form of Arabic noun-agent instead of the verb in the simple present tense, specially with 'l' as an Arabic sign of emphasis, is the indication of the utmost emphasis.

We have repeatedly seen in the verses of the Qur'an that this heavenly Book chooses the dead land, which is quickened after the descent of rain, as a reference to prove the subject of Resurrection.

Surah Qaf, No. 50, verse eleven, after mentioning the life of the dead lands, it says:

"...that will be the Resurrection".

Similar to this meaning is also found in Surah Fatir, No. 35, verse 9 where it says:

"...even so** (**will be**) **the Resurrection."

In fact, the law of life and death is always similar to each other everywhere. The One, Who gives life to the dead land and creates movement and liveliness in it, and also this thing repeats every year and sometime every day, has this ability that after their death gives life to all human beings, too. Everywhere death is in His authority, and life is also by His command.

It is true that apparently the dead land does not turn to be alive, and it is the seeds of the plants that are under the soil of the ground and grow up, but we know that these small seeds have attracted a great part of the ground in their own body and have changed some dead beings into living beings, and even the scattered parts of these plants give power again to the ground for life, too.

The deniers of resurrection, in deed, had no proof for their claim except improbability, and in order to break it, the Holy Qur'an brings these examples.

Surah Ar-Room – Verses 51-52

وَلَئِنْ أَرْسَلْنَا رِيحاً فَرَأَوْهُ مُصْفَرّاً لَّظَلُّوا مِن بَعْدِهِ يَكْفُرُونَ

فَإِنَّكَ لاَ تُسْمِعُ الْمَوْتَي وَلاَ تُسْمِعُ الصُّمَّ الدُّعَآءَ إِذَا وَلَّوْا مُدْبِرِينَ

51. "And if We send a wind (***from which***) ***they see*** (***their tilth turned***) ***yellow, they certainly become, thereafter, disbelievers*** (***ungrateful***)***."***
52. "For verily you can not make the dead to listen nor can you make the deaf to hear the call, when they turn away backward."

The fatal winds and those winds that cause impediments are not undue and accidental. The destructive winds are less than the useful winds.

The previous verses were about the bountiful winds which are the harbingers of the rains that bring mercy. Now, the first verse points to harmful winds.

It says:

"And if We send a wind (***from which***) ***they see*** (***their tilth turned***) ***yellow, they certainly become, thereafter, disbelievers*** (***ungrateful***)***."***

These are some weak and incapacious people. They are such that before rainfall they are hopeless and after it they are very happy. If one day a poisonous wind blows and their life temporarily faces with some difficulties, they cry and become disbelievers.

On the contrary, the true believers who are happy and gratitude with the bounties of Allah, when they face with afflictions and difficulties they are patient and steadfast. The changes of material life never affect in their faith and they are not as the blind-hearted people whose faith is weak and with the blow of a wind they become faithful and with the blow of another wind become disbelievers.

The Arabic word ***/musfarran/*** is derived from /sufrih/ which means 'yellow', and as the majority of commentators believe, the pronoun in the word /ra'auhu/ refers to the plants and trees that as the result of harmful winds they may become yellow and faded.

Some commentators have also said that the pronoun may refer to 'cloud', because the yellow clouds are naturally some thin clouds which usually have not rain while dark and intensed clouds often bring rain.

Some others also believe that 'wind' is the antecedent of the pronoun, since the ordinary winds are usually colourless and the poisonous winds, which sometimes carry the dust of the desert with them, are

yellow and dim.

There is also a fourth probability which indicates that the Arabic term ***/musfar/*** means 'empty', because as Raqib says in Mufradat: an empty plate and a stomach empty of food and vessels empty of blood in Arabic called ***/safir/***.

Thus the above meaning is an indication to the winds which are empty of rain. (In this case the pronoun in the word /ra'auhu/ (they see it) refers to 'wind'.) (Be careful).

But the first commentary is the most famous one among them all.

This point is also worthy to be noted that here the useful winds, which cause rain to fall, are said in plural form, while the harmful winds are stated in singular form. This matter implies that most of the winds are useful, and the poisonous winds are expressed as an exceptional one, which sometimes blows once a month or once a year, while useful winds blow during all days and nights.

Or it points to this fact that useful winds are beneficial if they come repeatedly, while the harmful winds affect their evil only once.

The last matter, which is necessary to be mentioned here, is the difference between the Qur'anic term ***/yastabširun/*** (***they rejoice***) which has been stated about useful winds in former verses, and the Qur'anic sentence:

"...they certainly become, thereafter, disbelievers (ungrateful)."

This difference shows that they see those masses of great and continuous blessings of Allah (s.w.t.) and become happy, but if there comes an affliction once and for one day to them, they cry so severely and go toward disbelief that as if they did not desist from it.

It is just like those who are safe for a life time and do not say a word of gratitude, but one night when they burn in fever they say all words of disbelief and ingratitude; and this is the state of ignorant and faithless people.

In this regard, there have been stated some other matters in the commentary of verse 35 of the current Surah, and Surah Hud, No. 11, verses 9 and 10, and Surah Al-Hajj, No. 22, verse 11.

Surah Ar-Room – Verse 53

وَمَآ أَنتَ بِهَادِي الْعُمْيِ عَن ضَلاَلَتِهِمْ إِن تُسْمِعُ إِلاَّ مَن يُؤْمِنُ بِآيَاتِنَا فَهُم مُّسْلِمُونَ

53. "Nor can you lead the blind out of their straying. Only those will you make to hear who believe in Our signs and so they submit."

The divine prophet's duty is to guide people to accept the truth, not to force them to be guided; since having a submissive mood before the truth is a preliminary state for some spiritual apprehensions.

In connection with the former discussion mentioned in the commentary of the previous verse, through this verse and the next one, people are divided into four groups:

1- The dead: That is, those who do not apprehend any fact, though they are apparently alive.

2- The deaf, those who cannot hear the truth.

3- Those people who are deprived from seeing the feature of the truth.

4- The true believers who have aware hearts, hearing ears, and seeing eyes.

At first, the holy verse implies that the words of the Prophet (S) do not affect on those who have dead hearts. It says:

"For verily you can not make the dead to listen..."

Then it continues saying:

"...nor can you make the deaf to hear the call, when they turn away backward."

And also, the verse says:

"Nor can you lead the blind out of their straying. Only those will you make to hear who believe in Our signs and so they submit."

As we said formerly, too, besides 'life' and 'death' of the body, as well as the apparent hearing and sight, the Qur'an considers a superior kind of life and death as well as sight and hearing in which the main root of man's happiness and wretchedness is found.

The assessment of the Qur'an from these issues is not a material and physical assessment, but it is, in fact, a spiritual and humane assessment.

The first condition for comprehending the reality is to have a ready and receptive heart, a seeing eye and a hearing ear, otherwise if all prophets and saints come and recite all Divine verses to the one who has lost his discriminating sense and apprehension of the facts, as the result of committing many sins, obstinacy, and hostility, there will not appear a change in him.

And that the Qur'an points to only two parts of the apparent senses, added to the innate apprehension, is for the sake that the majority of man's data are gained either by the means of these two senses (eye and ear) or through sensa and analysis of wisdom.

It is interesting that the three stages, which are mentioned in the above verses, are three different stages

of deviation and the lack of understanding the reality which has begun from an intensive case and ended to the mild one.

The first stage is the state of despondency which in the Qur'an has been rendered into /mauta/ (the dead) that there is no way to be possible to penetrate into them.

The second stage is the stage of being deaf when they turn away backward and run away so violently that even the loud shouting, which may affect on them when they are near, are useless in this stage.

This group, of course, are not like the dead. It is sometimes possible that a matter can be conveyed to them by some signs and gesticulations, but we know that many facts can not be made understand by this way, specially when they turn away.

The third stage is the state of blindness. Of course, living with the blind is much easier, because the meanings can orally be explained to them.

However, mere stating the subjects is not enough. Supposing a blind person is told to take the right direction or the left direction, acting this instruction is not so easy and sometimes, because of a slight mistake in measuring, that blind person may fall into a precipice.

When commenting on Surah An-Naml, No. 27, verses 80 and 81 in the explanation of the reality of 'life' and 'death' in the Qur'an, we pointed to the weak rejection of a group of Wahhabites who, in order to negate the resorting to the holy Prophet (S) and Imams (as) take help from the verses under discussion, and the like, and say that the dead (even the Prophet (S)) never understand anything.

But, in that place, we proved that man, specially the great leaders and the martyr have a kind of life in purgatory after their death. There are many documents from the Qur'an and tradition that testify to it. In this purgatory life they have a kind of perceive and understanding which is vaster than that in the worldly life.

Here we must add that all of the Muslims in their prayers always address the holy Prophet of Islam (S) and send salutation to him by saying:

"As-salamu 'alayka 'ayyuhannabiyu wa rahmatullah-i-wa barakatuh"

and we know that the real addressee, not the figurative one, is certainly the one who hears and understands. Therefore, addressing and sending salutation to him from far and near distances is an indication to the fact that his holy soul hears all these salutation and it needs not reason that we consider these salutation as figurative ones.

1. Tafsir-Qurtabi, according to the narration of Al-Mizan, Vol. 16, p. 210
2. The current Surah, verse 40
3. The Surah under discussion, verse 41
4. Safinat-ul-Bihar, chapter Zina and Thanb

5. Ibid, Part ‘Thanb’
6. Surah Al-’A‘raf, No. 7, verse 96

Section 6: The Evidence of Those Given Knowledge and Faith

Surah Ar-Room – Verse 54

اللَّهُ الَّذِي خَلَقَكُم مِن ضَعْفٍ ثُمَّ جَعَلَ مِن بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِن بَعْدِ قُوَّةٍ ضَعْفاً وَشَيْبَةً يَخْلُقُ مَا يَشَآءُ

وَهُوَ الْعَلِيمُ الْقَدِيرُ

54. “Allah is He Who created you out of weakness, then He gave strength after weakness, then after strength He appointed weakness and grey hair; He creates what He pleases, and He is the Knowing, the Powerful.”

At the beginning of his creation, man is thoroughly full of weakness.

The man’s stages of weakness and power are designed wisely in a program.

Of course, this noble verse refers to one of the proofs of Monotheism, i.e., the proof of poverty and needlessness. It completes the discussions about Monotheism cited throughout this Surah.

It says:

“Allah is He Who created you out of weakness, then He gave strength after weakness, then after strength He appointed weakness and grey hair; He creates what He pleases, and He is the Knowing, the Powerful.”

At the beginning you were so weak that you were not able even to send away a fly from yourself, or hold up your saliva; this is from the point of body; and from the mental view-point, as the Qur’anic term ***/la ta‘lamun/*** indicates, (you did not know anything) you did not know even your kind parents who permanently took care of you.

But, little by little, you became bodily and mentally powerful and, just like a person who ascend a mountain from its lap until he reaches its top, you began to come down from other side of it and you

reached the bottom of the valley of weakness and became unable bodily and spiritually.

These changes, and these ascents and descents are the best proof for this fact that neither that power was yours nor was this weakness, but both of them were from the side of Allah, and this itself is a sign that another one turns the wheel of your entity, and whatever you have is accidental.

This is the same meaning that Amir-ul-Mu'mineen Ali (as) has pointed to in his saying where he says:

"I came to know Allah, the Glorifies, through the breaking of determinations, change of intentions and losing of courage."[1]

It is interesting that the Holy Qur'an also adds the Arabic word ***/šaybah/*** (***grey hair***) for the second weakness of man during his lifetime, but in regard to the first weakness it does not mention 'childhood'.

This difference may point to the fact that the weakness of senility is rather more painful, because firstly contrary to the weakness of childhood, it has a direction toward death and annihilation and, secondly, the expectation from the aged, old, and experienced persons is never like that from the babies, while sometimes their weakness and disability are equal, and this is very instructive.

It is this stage that draws the disobedient powerful persons to weakness, despicableness, and helplessness.

The last sentence of the verse, which is an indication to the knowledge and Power of Allah, is both a glad tidings and a warning implying that He is aware of all your deeds and intentions and also He is able to give you both reward and retribution.

Surah Ar-Room – Verse 55

وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِثُوا غَيْرَ سَاعَةٍ كَذَلِكَ كَانُوا يُؤْفَكُونَ

55. "And on the Day that the Hour (of Judgment) will be established, the guilty will swear that they tarried not but an hour; thus were they used to being deluded."

He who is accustomed to perjure in this world, will use it in the Hereafter, too.

We formerly said that the discussions around 'Origin' and 'Resurrection' are said close to each other in this Surah. In the above verse, following the former discussions about Origin and Resurrection, again the Qur'an speaks about the subject of Resurrection and illustrates another painful scene of the state of the guilty on that Day.

It says:

"And on the Day that the Hour (of Judgment) will be established, the guilty will swear that they tarried not but an hour..."

Yes, in the past, too, the guilty were wholly deprived from understanding the reality in such a way. The verse continues saying:

"...thus were they used to being deluded."

The application of the Qur'anic word ***/sa'ah/*** (***hour***) instead of 'the Day of Hereafter', as we have formerly pointed out, is either for the sake that the Hereafter will be set in a sudden moment, or because the men's deeds will quickly be reckoned because Allah, the Aware, is swift at reckoning. And we know that the word ***/sa'ah/*** in the Arabic language means a very small part of time.

Since there is no word mentioned about the place of this establishment in the verse, some commentators have said that it may refer to the time of staying in the world, which is, in fact, no more than a fleet moment.

But the next verse is a clear evidence that the purpose of it is staying in the purgatory world, or the world after death and before Resurrection, because the Qur'anic sentence:

"...Certainly you have tarried according to Allah's Book till the Day of Resurrection..."

concludes the end of these two to the Hereafter, and this is not correct but concerning the purgatory world.

We also know this fact that the quality of purgatory is not the same for all. Some people have an aware life in purgatory (intermediate world), while there is another group who are like ones who go asleep deeply as if they would awake from their sleep on the Hereafter Day and consider thousands of days as one hour.

There will remain two matters here to be discussed. The first is that how can the guilty make such a wrong oath?

The answer to this question is clear. They truly think such that the purgatory term is a very short course, because they have had a state similar to sleep.

Did not 'the people of the cave', who were some believing righteous people, consider that they had slept for a day or a part of a day after awakening from their very long sleeping?

Or one of the Divine prophets, whose story is mentioned in Surah Al-Baqarah, verse 259, after one hundred years that he had passed away; returned to life again and he did not say that the gap between two kinds of life was one day or a part of a day.

What is the problem that, regarding to the particular state of the people of the Hell, the guilty have such

a consideration because of unawareness?

That is why, as the next verse announces, the aware believers will tell them that they are wrong and they have tarried in the purgatory world until the Day of Hereafter and they are in the Day of Resurrection.

By this statement, the second matter i.e., the commentary of the Qur'anic sentence:

"...thus were they used to being deluded"

is made clear, for the Arabic word: originally means: 'the change of real feature and declining from Truth, and because of their peculiar condition in purgatory, this group have naturally remained far from realities and cannot discriminate the length of the time of their staying in purgatory.

Regarding to what was said in the above, there seems no need to pose the long discussions of a group of commentators who explain why the guilty ones tell intentionally lies on the Hereafter Day, since, in this stage, there is no reference of their intentional falsehood in the verse.

Of course, in other verses of the holy Qur'an, there are seen some examples concerning the lie and falsehood of the guilty on the Day of Resurrection the answer of which has been given in detail when commenting on Surah Al-'An'am, No. 6, verse 187, but this discussion does not relate to the subject of the discussion concerning these verses.

Surah Ar-Room – Verse 56

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالإِيمَانَ لَقَدْ لَبِثْتُمْ فِي كِتَابِ اللَّهِ إِلَي يَوْمِ الْبَعْثِ فَهَذَا يَوْمُ الْبَعْثِ وَلَكِنَّكُمْ كُنتُمْ لاَ تَعْلَمُونَ

56. "And those who have been given knowledge and faith will say (***to the guilty***)***; 'certainly you have tarried according to Allah's Book till the Day of Resurrection, so this is the Day of Resurrection, but you did not know'."***

Knowledge and faith are two great Divine gifts which are bestowed on men:

"...who have been given knowledge and faith...".

This holy verse also reiterates the response of the aware believers to the words of unaware guilty who have no proper information about the situation of purgatory and Hereafter.

It says:

"And those who have been given knowledge and faith will say (***to the guilty***)***; 'certainly you have tarried according to Allah's Book till the Day of Resurrection, so this is the Day of Resurrection,***

but you did not know'."

Mentioning the word of knowledge before the word faith in the holy verse is for the sake that knowledge is the foundation of faith.

The application of the Qur'anic phrase ***/fi kitab-i-llah/*** (***according to Allah's Book***) may refer to the genetic Book, or to the heavenly Book, or both of them. It means it was by the genetic and religious command of Allah (s.w.t.) that they were determined to remain in purgatory for such a length of time and then be mustered on the Day of Resurrection.

As for the purpose of /'allaṯina 'utul 'il mawal 'iman/ (those who have been given knowledge and faith) that who they are, some commentators have said that it points to the Divine angels who have both knowledge and faith, while some others have said that it refers to the aware believers; and the second interpretation is more apparent.

Some authentic Islamic narrations indicate that it has been rendered into the progeny of Hadrat Amir-ul-Mu'mineen Ali (as), the Immaculate Imams (as) which is of the statement of clear extensions and it does not confine the vast meaning of the verse.

This point is also necessary to be mentioned that some commentators believe that the dialogue between these two groups about 'purgatory', that one of them imagines its time as long as one hour and the next one knows its real amount of time originates from this point that since the first group are waiting for the Divine punishment they are willing that it can be postponed more and they consider the distances short though they are very long.

But the second group, who are waiting for Paradise and its bounties knowingly, see this distance long.[2]

Surah Ar-Room – Verse 57

فَيَوْمَئِذٍ لاَّ يَنفَعُ الَّذِينَ ظَلَمُوا مَعْذِرَتُهُمْ وَلاَ هُمْ يُسْتَعْتَبُونَ

57. "So on that Day their excuse shall not profit those who did injustice, nor will they be allowed to make amends."

The man's fate and the manner of his presence in Hereafter is in pledge of his own deed. Of course, repentance and apology are effective only in this world, and in the Hereafter such things are not useful.

The Arabic term ***/yusta'tabun/*** (***to make amends***) is derived from /'utbah/ with the sense of distress and when it is used in this Arabic form it means repentance and the distress being dismissed.

However, when the guilty confront the painful facts of the Hereafter, they try to repent and apologize, but

the Holy Qur'an says:

"So on that Day their excuse shall not profit those who did injustice..."

This matter is noteworthy that some verses of the Qur'an indicate that the guilty will never be allowed to apologize, for example, it says:

"Nor will it be open to them to put forth excuse,"[3]

but here it says:

"...their excuse shall not profit..."

which apparently means that they will apologize but it will not be useful.

Of course, there is not any contradiction between these verses, because Hereafter has different stages.

In some stages they are never allowed to apologize or even speak and their mouths will be sealed and only their hands, feet, and limbs, as well as the land on which they have committed sins, will speak about their deeds, while in some other stages their tongue will be relieved and they apologize, but it will not profit them.

One of their apologies is that they put their own sins on the shoulder of the chiefs of disbelief and hypocrisy.

They will tell them:

"...Has it not been for you, we should certainly have been believers."[4]

But in answer to them, in Hereafter, they will say:

"...Was it we who kept you back from guidance after it reached you?..."[5]

And sometimes in the state of apology they try to accuse Satan for their own deviation and they will blame him for his temptations.

But Satan answers them:

"...therefore, do not blame me, but blame yourselves..."[6]

Satan says: he did not force them to do any things, he only invited them friendly and they accepted it, too.

Surah Ar-Room – Verse 58

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْءَانِ مِن كُلِّ مَثَلٍ وَلَئِن جِئْتَهُم بِآيَةٍ لَّيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ أَنتُمْ إِلاَّ مُبْطِلُونَ

58. "And indeed We have set forth for the people in this Qur'an, every kind of similitude, and if you bring unto them a sign, certainly those who disbelieve will say: 'You are naught but follow falsehood'."

Qur'an is a book of guidance containing some similitudes. This method is of the best ways of expressing the facts. That is why Allah has set forth them in different fields.

Of course, the materials of the Holy Qur'an are the cause of completing the argument, and he who understands the truth, and the argument is made clear to him, surely his excuse is not accepted any more.

However, Allah has brought forth every kind of similitude for people in the Holy Qur'an. He has repeatedly stated some promises and threats, enjoinments and prohibitions, glad tidings and warnings, extroversive signs and introversive signs, proofs upon Origin and Resurrection, news of unseen, and, in short, about everything that may affect positively in men's selves.

In fact, the Holy Qur'an, in general, and Surah Ar-Room, in particular, is a fairly collection of awakening subjects for every group of people and for any form of thought and belief.

The Qur'an is a collection of instructive lessons, ethical matters, practical programs and ideological affairs in a way that all possible methods for influencing in man's thought and inviting them to the path of happiness have been used.

Yet, there are some people that none of these issues affect their dark and black hearts. That is why any verse or sign which is brought for them upon the truth, these disbelievers will say that you are followers of falsehood and these things are some baseless affairs.

The verse in this regard says:

"And indeed We have set forth for the people in this Qur'an, every kind of similitude, and if you bring unto them a sign, certainly those who disbelieve will say: 'You are naught but follow falsehood'."

The application of the Qur'anic term ***/mubtilun/*** here is an inclusive meaning which encompasses all the undue labels and attributions of the polytheists: the attribution of falsehood, sorcery, insanity the superstitious fables, and fair tales, each of which is a feature from the false features.

Yes, they always accused the Divine prophets to one of these things in order to make the pure hearted people neglectful by them for a few days.

The addressee in the word /'antum/ (you) may be the holy Prophet (S) and the true believers, or it may refer to all of the adherents of the Truth and the whole Divine prophets and leaders, since this group of obstinate disbelievers opposed the whole adherents of this school of thought.

Surah Ar-Room – Verse 59

كَذَلِكَ يَطْبَعُ اللَّهُ عَلَي قُلُوبِ الَّذِينَ لاَيَعْلَمُونَ

59. "Thus does Allah set a seal on the hearts of those who do not know."

This is the verse which states clearly the reason of this group's opposition. It clearly implies that this impenetrability and limitless enmity against any reality is for the sake that they have lost their sense of recognition and comprehension as the result of multiplicity of sin and obstinacy and understand nothing at all.

Yes, the verse says:

"Thus does Allah set a seal on the hearts of those who do not know."

The Arabic word ***/yatba'u/*** is derived from /tab'/ in the sense of 'to seal'.

It refers to the action that both in the past and present time it has been common that, in order that something can remain intact and that no one absolutely interferes in it, its door is firmly fastened and, after putting some material on it, the lock or tie on its door is sealed.

It is evident that opening its door is impossible except by breaking that seal, and this is an action which will be divulged soon.

The Qur'an uses this clear meaning ironically pointing to the impenetrable hearts and those who have entirely lost their conscience, awareness, and safe and sound intellect so that there is no hope for their guidance.

It is noteworthy that in the former verses knowledge was introduced as the foundation of Faith, and in this holy verse ignorance is the foundation of disbelief (and the lack of submission before the truth).

Surah Ar-Room – Verse 60

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلاَ يَسْتَخِفَّنَّكَ الَّذِينَ لاَيُوقِنُونَ

60. "So be patient, verily the promise of Allah is True, and let not those who have no certainty hold you in light estimation."

Surah Ar-Room began with the prophecy of victory and ended with the promise of Allah (s.w.t.) to the triumphant of the Truth.

This is the last verse of Surah Ar-Room and contains two important instructions and one great glad tiding for the holy Prophet of Islam (S) in order to invite him to steadfastness in this constant struggle against these ignorant and very obstinate persons.

At first, it implicitly says: now that the case is like that, he (S) should be patient against all these events, the whole harms, hindrances, and undue accusations, because patience and perseverance is the main key to victory.

The verse begins saying:

"So be patient..."

Then, in order to encourage the Prophet (S) in this way more than before, it adds:

"...verily the promise of Allah is True..."

Allah has promised the Prophet (S) and the believers to be victorious, to have the vicar of Allah on the earth, the triumph of Islam against paganism, the light against darkness, and knowledge against ignorance, and that this promise will actually be fulfilled.

The Qur'anic word ***/wa'd/*** here refers to the numerous promises of the Qur'an about the victory of the believers.

Among those victories is what is mentioned in this very Surah, verse 47 where it says:

"...and helping the believers is ever incumbent on Us."

Surah Qafir, No. 40, verse 51 also says:

"We will, without doubt, help Our messengers and those who believe, (both) in this world's life and on the Day when the witnesses will stand forth."

And Also in Surah Al-Ma'idah, No. 5, verse 56, it says:

"...Surely the party of Allah are triumphant."

The second command is the instruction of having control over the nerves, and protecting the coolness and calmness in this hard and continued struggle.

Then the holy verse continues saying:

"...and let not those who have no certainty hold you in light estimation."

Your duty is that you should have patience, tolerance, further forbearance, and keeping the coolness which is worthy to be in a leader to stand against these kind of persons.

The Qur'anic term ***/la yastaxifannaka/*** is derived from /xiffat/ in the sense of lightness. That is, you must stand so heavy, firm, and steadfast that they cannot consider you light and cause you to move. You must stand firm in your way because they have no certainty, while you are the centre of certainty and Faith.

As it was said before, this Surah started with promise of believers' triumphant against the enemies and ends with the promise of victory, too, but its main condition is counted patience and perseverance.

O' Allah! Bestow on us such a patience and perseverance that the storms of difficulties and terrible events would never shake us.

O' Allah! We refuge to Your Pure Essence that we may be among those in whose hearts do not affect admonitions, advices, and exhortations.

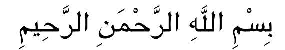
O' Allah! The enemies are organized and united, and they are equipped with kinds of satanic weapons. We ask You the victory against our outward enemies and inward Satans. Amin, O The Lord of the Worlds!

1. Nahjul-Balaqah, saying 250
2. The commentary by Fakhr-i-Razi, following the verse.
3. Surah Al-Mursalat, No. 77, verse 36
4. Surah Saba', No. 34, verse 31
5. Ibid, verse 32
6. Surah 'Ibrahim, No. 14, verse 22

Surah Luqman, Chapter 31

(Luqman)
No. 31 (Revealed at Mecca)
34 Verses in 4 Sections

The Feature of the Surah



In The Name of Allah, The Beneficent, The Merciful

This is one of Meccan Suras, and it is called Luqman because of the existence of Luqman's name in this Surah. It is among the sixth Suras which begin with abbreviated letters: A.L.M.

The content of Surah Luqman can be summarized briefly in the following instances:

1- The statement of the greatness and importance of the Holy Qur'an concerning the guidance of humankind.

2- The division of human beings into the benevolent and the tyrant, and the statement of their fate.

3- The advice and wise teachings of Luqman to his son.

4- The reasons for the Faith in Origin and Resurrection.

5- The statement of Allah's particular knowledge, such as: the time of every one's death and the time of the occurrence of Resurrection.

The Virtue of the Surah

We recite in a tradition narrated from Imam Muhammad Baqir (as) that he said:

"Whoever recites Surah Luqman at night Allah ordains thirty angels to protect him during the night until morning from Satan and his army, and if he recites it in daytime these angels protect him from Satan and his army until evening."

We have repeatedly said, and now we emphatically say again, that the recitation of a Surah as the cause of these many virtues, divine rewards, and honour is for the sake that recitation is a preliminary for contemplation, and a thinking which in turn is a preliminary for action. Therefore, we must not expect those abundant virtues for a mere recitation.

Section 1: Qur'an, a Guidance and Mercy for the Righteous

Surah Luqman – Verses 1-4

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الم

تِلْكَ ءَايَاتُ الْكِتَابِ الْحَكِيمِ

هُدًي وَرَحْمَةً لِّلْمُحْسِنِينَ

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُم بِالْأَخِرَةِ هُمْ يُوقِنُونَ

In The Name of Allah, The Beneficent, The Merciful

1. “Alif, ‘A’, Lam, ‘L’, Mim ‘M’.”
2. “These are the verses of the Book of Wisdom.”
3. “A guidance and a mercy for the righteous ones,”
4. “Those who establish prayer and pay the poor-rate and they are certain of the Hereafter.”

Twenty nine Suras of the Qur’an begin with abbreviated letters in twenty four of which the greatness of the Qur’an has been stated after those letters which denote that this Qur’an has been compiled out of these very letters that are before you, but none of you can bring the like of it. It contains such a high and great content that practicing it may totally change the man’s fate.

Most of writers have not find their books empty of deficiency and, therefore, have apologized to the readers for those deficiencies and faults and they do accept the new suggestions and proper critics, but it is only Allah who, concerning His Book, explicitly says:

“The Book of Wisdom. It is a firm and unchangeable Book which has no deficiency and defect in it.”

Therefore, next to the abbreviated letters, it says:

“These are the verses of the Book of Wisdom.”

The word ***/tilka/*** in Arabic is used for a distanced thing and, as it has repeatedly been said, this application is specially metonymy and refers to the greatness and importance of these verses, as if they were in high skies and in a very far point.

The Arabic word ***/kitab/*** (***Book***) here being qualified by the Qur’anic term ***/hakim/*** (***wisdom***) is either for the firmness of its content, because by no means falsehood penetrates in it, and it is aloof of any superstition, and it says naught but the Truth, and it does not invite save to the Truth. It is exactly opposite to /lahwul hadi�/ (idle talk) which will be dealt with in later verses.

Or it is in the sense that this Qur'an is like a wise learned man who, in his silence, usually speaks with thousand different tongues, instructs others, admonishes, encourages, warns, tells instructive stories and, shortly speaking, possesses wisdom and statement with complete meaning.

This introductory meaning has a direct relation with the words of Luqman, the wise, which are referred to in this Surah.

Of course, there is no problem that both of the meanings of /hikmat/ are meant in the above verse.

The next verse states the ultimate aim of the descent of the Qur'an by saying:

"A guidance and a mercy for the righteous ones,"

'Guidance' is, in fact, an early preparation for Allah's mercy, because, at first an alert man finds the fact under the light of the Qur'an and believes in it and then he uses it in his actions and after that he will be involved in the endless Divine bounties and His All-Embracing Mercy.

It is noteworthy that here the Holy Qur'an is counted as the source of guidance and mercy for the righteous and at the beginning of Surah An-Naml, No. 27, verse 2, the Qur'an implies it is the source of guidance and glad tidings for the believers:

"A guidance and glad tidings for the believers",

and at the beginning of Surah Al-Baqarah, No. 2 verse 2, it qualifies the Qur'an as:

"...a guidance to the pious ones".

This very difference of statements may be for the sake that without piety and righteousness the soul of submission and accepting the facts will not become active in man and naturally there will not be any guidance for him.

Next to this stage, i.e. the stage of accepting the truth, there comes forth the stage of being faithful in which, besides 'guidance', the glad tidings to Divine bounties will also exist.

And when we pass the stages of piety and faith, we reach the stage of righteous deed where the mercy of Allah will be added.

Thus, the above mentioned verse reiterates three stages of development of the servants of Allah one after another: the stage of accepting the truth, the stage of having faith, and the stage of righteous action, and in these three stages the Qur'an is sequentially the source of: "***guidance***", "***glad tidings***", and "***mercy***". / (Be careful)

The next holy verse qualifies the righteous ones with three qualifications. It says:

“Those who establish prayer and pay the poor-rate and they are certain of the Hereafter.”

Their link with Allah is through prayer, with the servants of Allah by means of paying poor-rate, and their certainty to the court of Judgment in Hereafter is a powerful motive for avoiding from sin and for fulfilling the duties.

Surah Luqman – Verse 5

أُوْلَئِكَ عَلَي هُدي مِن رَبّـِهِمْ وَأُوْلَئِكَ هُمُ الْمُفْلِحُونَ

5. “These are on (true) guidance from their Lord, and they are the ones who are successful.”

The Divine guidance is bestowed on the righteous ones, because guidance relates to the dignity of Lordship. Of course, felicity belongs to those who establish prayer, give poor-rate, and are certain of the Hereafter.

However, the Qur’an explains the end of the righteous as follows:

“These are on (true) guidance from their Lord, and they are the ones who are successful.”

The first sentence of the verse, from one side, shows that their guidance has been guaranteed from the side of their Lord and, from other side, the application of the word /‘ala/ (on) in this verse is an evidence for this fact that as if guidance were for them as a calm and level mount on which they are riding and have mastered it.

By this explanation, the difference between this guidance and the guidance mentioned at the beginning of the Surah is made clear, because the first guidance is the very preparation of accepting the truth, and this guidance is the program of reaching the destination.

By the way, the Qur’anic sentence:

“They are the ones who are successful”

which, according to the Arabic literature is a reference for its restriction, shows that the only way of felicity is this way which is the way of the good doers, the way of those who are in relation with Allah and the servants of Allah, and the way of those who have a perfect faith in both Origin and Resurrection.

At the end, it is understood from this verse that felicity is gained by the success and guidance of Allah (s.w.t.) which is, of course, given to man because of his effort and endeavour, too, as, in another occurrence, the Qur’an says:

“And those who strive hard for Us, We will certainly guide them in Our way, and verily Allah is

with the good doers.”

Surah Luqman – Verse 6

وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُواً أُوْلَئِكَ لَهُمْ عَذَابٌ مُهِينٌ

6. “And there are, among men, those who purchase idle talk to lead (***others***) ***astray from the way of Allah without knowledge, and to take it in mockery; for these shall be a disgracing chastisement.”***

To invest capital for cultural attack and struggling against the truth surely has a long and vast precedent. Whatever exists opposite to wisdom is idle and it is a hinder for reaching to perfection.

The Occasion of Revelation

Some of the commentators have said that the verses under discussion are revealed about ‘Nadr-ibn-i-Harith’. He was a merchant who used to travel to Iran and sometimes it happened that he told the Iranian stories for the members of Quraysh.

He said:

“If Muhammad (*S*) *reiterates the story life of ‘Ad and Thamud, I reiterate the stories of Rustam and ’Isfandiyar, the news of Kasra and the kings of non-Arab.”*

Thus, people used to gather around him and they abandoned listening to the recitation of the Qur’an.

Some other commentators have said that these verses of the Qur’an have been sent down about a man who had bought a maid-servant who could sing songs. All days and nights she sang for him and caused him to neglect the remembrance of Allah.

After mentioning this occasion of revelation, the Late Tabarsi says:

“The tradition which has been narrated from the holy Prophet (*S*) *in this regard confirms the above occasion of revelation, because he* (*S*) *said:*

‘Teaching music to maid-servant singers is unlawful, and bargaining them as well as Profit gained from it is unlawful, too. The reference to this (*matter*) *is mentioned in the Book of Allah* (*where it says*)*:*

‘And there are, among men, those who purchase idle talk to lead (***others***) ***astray from the way of Allah without knowledge’...’”***

However, the words in this holy verse are about a group of people who use their capitals for vanity and

leading others astray by which they buy the wretchedness in this world and the next for themselves.

At first, it says:

"And there are, among men, those who purchase idle talk to lead** (**others**) **astray from the way of Allah without knowledge, and to take it in mockery…"

Then, at the end of the verse, it adds:

"…for these shall be a disgracing chastisement.""

Purchasing idle talks and falsehood is either in this manner that they really earn superstitious and false fables by giving money, like that that we studied in the story of Nadr-ibn-i-Harith.

Or it is in this way that for arranging some meetings of vanity, singing, and falsehood they buy some maid-servant singers, as was said in the occasion of revelation through the tradition of the Prophet (S).

Or they spend wealth in any way or form that by which they get this unlawful aim, i.e. the false and idle talks.

It is surprising that these blind hearted persons bought the false and idle matters for the dearest price, but they used to ignore the Divine verses and wisdom that Allah had given them without money.

This probability also exists that the word 'purchase' has an ironical meaning and its purpose is any kind of struggle and effort for reaching this aim.

The Arabic phrase ***/lahwul hadi�/*** (***idle talk***) has such a vast meaning that envelops any kind of talks or amusing musical songs which drive man into idleness or aberration, whether they are from the sort of lascivious music, sounds, and songs, or the words that, not by the way of tune, but by means of its content drive man towards vanity and mischief; or by means of both of them; like love poetry and songs of the ordinary singers that both their content and tune are perverse; or like the superstitious stories and fables which cause people to deviate from the Divine straight way cause their deviation.

Or the ridiculous statements which are said with the purpose of dismissing the truth and weakening the basis of Faith, like what is narrated from Abujahl and his companions who, addressing the Quraysh, said to them:

"Do you want me to feed you from Zaqqun by which Muhammad threatens us?"

Then he ordered his men to provide some butter and date and said that it was that very 'Zaqqum'; and thus he used to mock the noble verses of Allah.

However, the Qur'anic phrase: ***/lahw-ul-hadi�/*** (***idle talk***) has a vast meaning which encompasses all of these senses and the like of them, and if some particular Islamic narrations, or the words of the

commentators have emphasized on one of them, it does never indicate to the restriction of the concept of the verse.

The auspicious traditions narrated by the way of Ahlul Bayt (as) contain some points which refer to the same vastness of the concept of this term, too.

Among them is a tradition from Imam Sadiq (as) in which he has said:

“The session of /qina’/ is a session that Allah does not look at its people (and He does not bestow His mercy on them) and this is (the extension of what Allah, the Almighty and Glorious, has said:

‘And there are, among men, those who purchase idle talk to lead (others) astray from the way of Allah...’.”

The application of the Qur’anic phrase ***/lahwul-hadi�/ (idle talk)*** instead of saying /’al-hadi�-ul-lahw/ may refer to this fact that their main aim is that very vanity, and ‘talk’ is a means for reaching it.

The Qur’anic sentence ***“to lead (others) astray from the way of Allah”*** also has a vast meaning which involves both ‘to lead mentally astray, such that was said in the story of Nadr-ibn-i-Harith and Abujahl, and to lead ethically astray, such that the above traditions about ‘singing songs’ indicate.

The Qur’anic phrase ***/biqayr-i-‘ilm/ (without knowledge)*** points to the fact that this misleading and deviated group do not believe even in their own false school either, but they follow only ignorance and blind imitations. They are some ignorant persons who cause others to be afflicted with their ignorance, too.

This meaning is in the case that we count the phrase ‘without knowledge’ as a quality for ‘those who lead others astray’, while some other commentators have also said that it may be a quality for ‘those who are led astray’, that is, they unknowingly lead some ignorant persons to deviation and falsehood.

These unaware people go further than this, too; i.e., they do not suffice to only the amusing and neglecting aspects of these issues, but they use their vain and idle talks as a means for mocking the verses of Allah, and this is the same thing that the Qur’an points to at the end of the above verse by saying:

“...and to take it in mockery...”

The word ‘chastisement’, here is qualified by the word ‘disgracing’ for the reason that punishment should be equivalent with the crime. They disgraced the Divine verses, and then Allah has also appointed a chastisement for them which is both painful and disgracing.

At the end, Imam Baqir (as) said:

“Profane singing is among the sins for which Allah has promised the (Hell) Fire”,

and then he recited the verse under discussion. Therefore, profane singing is one of the great sins, since a great sin is the sin for which punishment has been promised in the Qur’an.

Surah Luqman – Verse 7

وَإِذَا تُتْلَي عَلَيْهِ ءَايَاتُنَا وَلَّي مُسْتَكْبِراً كَأَن لَّمْ يَسْمَعْهَا كَأَنَّ فِي أُذُنَيْهِ وَقْراً فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ

*7. **“And when Our signs are recited to him, he turns back proudly as if he had not heard them, as though in his ears were a heaviness, therefore give him the tidings of a painful chastisement.”***

Listening to the idle talks removes the man’s receptivity for accepting the truth.

The Arabic word ***/waqr/*** means: ‘heavy load, burden’; the persons with personality and reverence are called ‘venerate’, too.

This holy verse points to the reaction of this group before the verses of Allah. In fact, it compares it with their reaction before /lahwul-hadi�/ (idle talk), and says:

“And when Our signs are recited to him, he turns back proudly as if he had not heard them, as though in his ears were a heaviness, therefore give him the tidings of a painful chastisement.”

The application of the Arabic phrase: ***/walla mustakbiran/*** (***he turns back proudly***) refers to this point that his turning back is not only for bothering his worldly profits and desires, but it is beyond this and the motive of pride and haughtiness before Allah and the verses of Allah, which is the greatest sin, exists in his deeds, too.

It is interesting that it says:

“...he turns back proudly, as if he had not heard them...”

and he passes by it completely heedlessly. Then the Qur’an implicitly adds that not only he does not hear these verses but also as if he were deaf and heard no word. The punishment of such persons is also appropriate to their deeds. In the same manner that their deed was painful for the people of truth, Allah has appointed their punishment painful, too, and gives them a painful chastisement.

It is also necessary to note this point that the application of the Arabic word ***/baššir/*** (***give glad tidings***), concerning the Divine painful chastisement, agrees with the action of the proud ones who used to mock the verses of Allah and rendered Zaqqum of the Hell into butter and date.

Surah Luqman – Verses 8-9

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتُ النَّعِيمِ

خَالِدِينَ فِيهَا وَعْدَ اللَّهِ حَقّاً وَهُوَ الْعَزِيزُ الْحَكِيمُ

8. "Verily those who believe and do righteous deeds, for them are the gardens of Bliss,"
9. "To dwell therein; the promise of Allah is true, and He is the Mighty, the Wise."

Concerning the previous verses where it was said that with their vain words people used to try to lead astray the followers of the truth. By having a proud mood and by means of not listening to the heavenly verses, they used to mock the believers.

In this verse, Allah consoles on the believers by giving the glad tidings of the bounties of Paradise and that Paradise is particular to the believers who do righteousness.

Therefore, the disgrace and mockery of the proud ones compensate with the promises and glad tidings of Allah to the true believers. Another thing is that the pride and aversion of the opponents is temporary, while the reward of the believers is eternal.

Yes, contrast to the faithless tyrants and blind-hearted misleaders, who neither see the affects of Allah in the world nor hearken to the words of the messengers of Allah, the believers by means of vigilant intellect, seeing eyes, and hearing ears that Allah has bestowed on them, believe in the Divine verses and use them in their righteous deeds both.

How interesting is this that those people had 'painful chastisement' and these believers have 'the gardens of Bliss'.

The verse says:

"Verily those who believe and do righteous deeds, for them are the gardens of Bliss,"

This is more important than this is that these gardens of bliss are eternal for them and they will abide in them for ever. And this is the certain promise of Allah, a true promise.

The verse says:

"To dwell therein; the promise of Allah is true..."

Allah never gives a false promise, nor is He impotent to fulfil His promise, because, as the holy verse continues, it clearly says:

“...and He is the Mighty, the Wise.”

This point is also noteworthy that, concerning their pride, the word ‘chastisement’ is mentioned in singular form, but concerning the believers who do righteous deeds, the word ‘gardens’ is mentioned which is in plural form, because the mercy of Allah always precedes His Wrath (punishment).

The emphasis on eternity and Divine promise are also emphasis on the increase of mercy comparing punishment. The Qur’anic term ***/na‘im/*** is derived from /ni‘mat/ and has a vast scope of meaning which envelops all kinds of material and spiritual bounties, even the bounties that are not perceptible for us, the prisoners of the prison of the body in this world.

Raqib in Mufradat says:

“Bliss means ‘plenty of bounty.”

Surah Luqman – Verse 10

خَلَقَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا وَأَلْقَي فِي الأَرْضِ رَوَاسِيَ أَن تَمِيدَ بِكُمْ وَبَثَّ فِيهَا مِن كُلِّ دَآبَّةٍ وَأَنزَلْنَا مِنَ السَّمَآءِ
مَآءً فَأَنْبَتْنَا فِيهَا مِن كُلِّ زَوْجٍ كَرِيمٍ

10. “He created the heavens without any pillars as you see them; and He cast mountains on the earth lest it shakes with you, and He spread in it of every kinds of animals; and We sent down water from the heaven, then We caused to grow therein (vegetables) of every noble kind in pairs.”

In this verse a few examples of the miracles of the Qur’an, belonging to the time when man could not even imagine them, are clearly pointed out. One of them is the unseen pillars of the settlement of the planets and stars in the sky, i.e., the gravity power and centrifugal force, the two forces that are the secret of the rotation of the globes in their orbits.

Another miracle is pointing to the settlement of the mountains for the protection of the earth from being shaken and, also, pointing to the law of conjugality in plants; so, the verse says:

“He created the heavens without any pillars as you see them...”

The Arabic word ***/‘amad/*** which is the plural form of /‘amud/ in the sense of ‘pillar’, and qualifying it with the term ***/taraunaha/*** (***as you see them***) is an evidence that heavens have not some visible pillars.

The concept of this sentence is that the heavens do have some pillars but they are not visible. As it was formerly pointed out in the commentary of Surah Ar-Ra‘d, this meaning is a smooth indication to the law of polarization, which like a very strong pillar, but not visible, practically holds the heavenly planets in

their proper places.

This meaning has been stipulated in the tradition that Hussayn-ibn-Khalid has narrated from Imam Ali-ibn-Musar-Rida (as), who said:

"Glory be to Allah, did Allah (*s.w.t.*) *not say:*

'Without any pillars as you see them'?"

The addressee answered positively and he (as) said:

"There are some pillars but you do not see them."

However, the above mentioned holy sentence is one of the scientific miracles of the Qur'an the explanation of which has been stated in Surah Ar-Ra'd, No. 13, verse 2.

Then the Qur'an refers to the philosophy of the creation of mountains.

It says:

"...and He cast mountains on the earth lest it shakes with you..."

This verse, some like of which are found in the Qur'an, shows that mountains are some means of stability for the earth. This fact, however, has also been scientifically proved today that, in numerous respects, mountains are the cause of stability of the earth:

In this respect that their roots are jointed together and, like strong armour, protect the earth against the pressures originated from the inner heat of it. If they were not, the destructive earth-quakes were so abundant that they might not let man live on it.

And in this respect that this strong cover of the earth resists against the gravity of the moon and that of the sun in a way that if the mountains did not exist a great tide could come into being over the ground that was not unlike the flow and ebb of the seas and could make life impossible for man.

And in this respect that it breaks the pressure of storms and decreases the contact of the surrounding air of the earth, at the time of its rotation, to the least, and if they did not exist the surface of the earth, like dry salt deserts, would be the field of fatal winds and destructive storms.

Now that the bounty of calmness of the heavens by their unseen pillars and the calmness of the earth by mountains have been provided, there come the turn of the creation of living creatures and their calmness that they can step in the field of life in a calm environment.

The verse continues saying:

"...and He spread in it of every kinds of animals..."

The application of the Qur'anic phrase ***/minkullidabbah/*** is an indication to the variety of life and living in different features among which are the very small living creatures through our environment that can not be ordinarily seen with normal eyes, to the gigantic animals whose greatness causes man to feel horror.

Also, each group of moving creatures are in different colours and in completely various features. Those animals that live by water and those that live by air, birds, creepers, kinds of insects and the like of them have different worlds for themselves and they reflect the subject of life in hundreds of thousand forms.

But it is evident that these moving creatures need both water and food, then through next sentences the Qur'an points to these two things.

It says:

"...and We sent down water from the heaven, then We caused to grow therein (vegetables) of every noble kind in pairs."

Thus, the verse refers to the main means of the life of all creatures specially man, which is water and plants. There is a table stretched all over the earth with various foods. That, from the point of creation, each of them is a proof upon the greatness and power of Allah.

It is noteworthy that in stating the creation of the first three items, the Arabic verbs are said in the form of third person singular, but when it speaks about the descent of rain and the growth of vegetables, the Arabic verbs are stated in plural form, and it says:

"...We sent down water from the heaven, then We caused to grow therein (vegetable)..."

This itself is one of the arts of eloquence that at the time of mentioning different affairs the meanings are stated in two or more various forms so that the listener feels no fatigue. Moreover, this style of statement shows that the descent of rain and the growth of plants have been particularly regarded.

This verse points to the conjugality in the world of plants once more, and this is also one of scientific miracles of the Qur'an, because at that time the conjugality (the existence of male and female) in the world of plants had not been vastly proved, and the Qur'an revealed it.[1]

By the way, the Arabic word ***/karim/*** (***noble***) used as an attribute for the pairs of plants, points to the kinds of merits that exist in them.

Surah Luqman – Verse 11

هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِن دُونِهِ بَلِ الظَّالِمُونَ فِي ضَلَالٍ مُّبِينٍ

11. "This is Allah's creation, but show me* what those besides Him have created. Nay! The unjust

are in a manifest straying."

One of the ways of knowing of Allah is comparing His power and others' power. Those who go to other than Allah are both misguided and unjust.

"...The unjust are in a manifest straying."

However, next to mentioning the greatness of Allah in the world of creation and some different features of creation, the Qur'an addresses the polytheists and calls them to account. It says:

"This is Allah's creation, but show me what those besides Him have created..."

It is certain that they could not claim that any of the creatures of this world was created by idols. Therefore, they confessed the Unity of Creative power, then, how could they justify polytheism in worship, when 'Unity of Creative power' is an evidence for Unity of Divinity and Oneness of the administrator of the world, which in turn is the evidence for Unity of worship?

However, at the end of the verse the Qur'an considers their action as injustice and straying when it says:

"... Nay! The unjust are in a manifest straying."

We know that 'injustice' has a vast scope of meaning which involves putting every thing in other than its place. And since the polytheists considered worship, and sometimes the administration of the world, related to idols, they committed the greatest injustice and error.

By the way, the above interpretation is a tender hint to the relation of 'injustice' and 'error', because when man does not recognize the position of concrete beings in the world, or he recognizes them but does not observe them and does not see every thing in its proper place, this injustice certainly will cause his error and aberration.

1. Some more explanation about this subject can be studied in the commentary of Surah Ash-Shu'ara', No. 26, verse 7

Section 2: The Ethics Preached Through Luqman

Surah Luqman – Verse 12

وَلَقَدْ ءَاتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنِ اشْكُرْ لِلَّهِ وَمَن يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَن كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ

12. “And indeed We gave wisdom to Luqman, (***saying:***) ***‘Be grateful to Allah; and whoever is grateful, he is only grateful for his own soul; and whoever is ungrateful,*** (***he does no harm to Him***) ***for verily Allah is self sufficient, Praised.”***

The preparation of wisdom is obtainable but wisdom itself is not obtainable and it is bestowed by Allah.

Proportionate to the former discussions about Monotheism and polytheism, the importance of the Qur’an, the greatness of the Qur’an, and the wisdom used in this heavenly Book, in this verse as well as in a few verses after it, the words are about Luqman, the wise, and a part of the important admonitions of this godly wise man concerning Monotheism, struggle against polytheism, and some important moral issues.

These matters have also been introduced and pointed out in Luqman’s admonitions to his son.

These ten admonitions, which have been stated in an interesting way through six noble verses, contain both some ideological matters, and the principles of religious duties and ethical subjects.

In later discussions, we will say who Luqman was and what qualities he had. But here we only mention that indications show that he was not a prophet, but he was a pious man free from vice who had overcome his sensual desires and Allah (s.w.t.) also let some springs of knowledge and wisdom flow in his heart.

It is sufficient for the greatness of his rank that Allah has set his admonitions in a row with His Own words and He has mentioned them inside the verses of the Qur’an.

Yes, when man’s heart is enlightened by the light of wisdom resulted from purity and piety, the divine words will be uttered by his tongue and he will say the same thing that Allah pleases and he thinks in the same way that Allah approves.

Next to this short explanation, we return to the commentary of the verse. Allah says:

“And indeed We gave wisdom to Luqman, (***saying:***) ***‘Be grateful to Allah; and whoever is grateful, he is only grateful for his own soul; and whoever is ungrateful,*** (***he does no harm to Him***) ***for verily Allah is self sufficient, Praised.”***

Upon the proper definition of the Qur’anic word ***/hikmat/*** (***wisdom***) we must say that there have been mentioned many meanings for it, such as:

“*Recognition of the secrets of the world of existence*”, “*being aware of the facts of the Qur’an*”, “*reaching to the Truth from the point of speech and deed*”, and “*gnosis of Allah and knowing Him*”.

All these meanings can be gathered with together and for the commentary on the word ‘wisdom’ it may be said as this:

“The wisdom that the Qur’an speaks about and Allah has given to Luqman has been ‘a collection of gnosis, knowledge, pure morals and piety, light, and guidance’.”

Imam Musabn-i-Ja‘far, the seventh Imam, (as) in a tradition upon the commentary of this holy verse once said to Hisham-ibn-Hakam:

“The purpose of /hikmat/ is understanding and intellect.”

In another tradition, upon the commentary of this verse, Imam Sadiq (as) said:

“Luqman knew the Divine Leader of his time.”

It is clear that each of these concepts is counted as one of the branches of the vast concept of wisdom and they are not in contrast with each other.

However, because of having this wisdom, Luqman thanked his Lord. He knew the aim of the Divine bounties and their usage. He used to apply them just in the same way that they had been created for, and this very thing is the meaning of wisdom that: ‘every thing is used in its own place’. Thus, both ‘gratitude’ and ‘wisdom’ end to one point.

The result of gratitude and ungratefulness for the bounties has been stated in the verse saying that being grateful is useful for the self of man and being ungrateful is against him, too, because Allah is self-sufficient. If all creatures thank Him, there will not be added anything to His greatness, and if the entire world of existence becomes ungrateful nothing will be decreased from Him.

The Arabic sign ‘L’ in the word ***/lillah/*** is for allocation and this sign in the word /linafsihi/ is for ‘benefit’. Therefore, the benefit of ‘being grateful’, which is the permanence of bounty, its increase, and the reward in Hereafter, will come to man himself; and, similarly, he who is ungrateful will have the result of his own deed.

The Qur’anic phrase: ‘***Self-Sufficient, Praised***’ points to this fact that an ordinary grateful person usually either gives something to the giver of bounty, or if he does not give him anything, by praising him he elevates his rank among people. But Allah has not either of these two.

He is free from want in front of all beings and He is worthy of being praised by all. The angels praise Him and all particles of the whole beings are busy glorifying Him. If a person utters ingratitude by verbal language there will affect him naught, and at the same time, the particles of his own body are busy praising him by none verbal language.

It is noteworthy that the Arabic word ***/yaškur/*** (***he thanks***) is said in simple present tense which in Arabic shows the continuation of the action, while the word ***/kafara/*** is stated in past tense in Arabic that denotes to the occurrence of the action even for one time.

This denotes that ingratitude, even for one time, may have some painful sequels; but thankfulness must be done always and continuously so that one paves the path of his development.

Luqman, the Wise, and His Feature

There is an explanation about Luqman in Al-Mizan a part of which is as follows:

The holy Prophet of Allah (S) once said:

"Luqman was not a Divine prophet, but he was a servant of Allah who contemplated very much, and he truly believed in Allah. Luqman loved Allah, the Almighty and He loved him, too, and gave him Wisdom."

Imam Sadiq (as) said:

"Luqman had not received wisdom for the sake of wealth, beauty, and lineage, but he was a pious, kin, modest and sympathetic man. If two persons quarrelled and had hostility with each other he would settle reconciliation between them.

Luqman used to associate with many learned men. He used to struggle against his carnal soul.

Luqman lived a long life and he was contemporary with David, the Divine prophet (as). Luqman was one of the close relatives of Hadrat 'Ayyub (Job) (as). He was suggested to be either a governor or a sage and he elected to be a sage, a wise man.

Once Luqman was asked how he gained that rank, and he answered that he obtained it as the result of trustworthiness, his own truthfulness, and his silence in what was not related to him."

Imam Sadiq (as) said about him:

"Luqman acknowledged the Divine Leader of his time. Although Allah did not give him a heavenly Book, He gave him something equivalent of it, i.e. wisdom.

One day the Luqman's master wanted him to fetch him the best limb of a lamb and Luqman brought the tongue of the lamb to him. Another day he told Luqman to fetch him the worst limb of a lamb, and Luqman brought him again the tongue of the lamb. When his master asked him about the reason of that action, he answered:

"If tongue moves and speaks in the path of the Truth, it is the best limb of the body, otherwise it will be the worst limb."

This fact is enough for the greatness of Luqman that Allah, His Messenger (S) and Immaculate Imams (as) have narrated his admonitions for others.

Some Parts of Luqman's Admonitions

1- If you learn to be polite during your childhood, you will enjoy it when you grow up.

2- Do avoid laziness, and set a part of your lifetime for learning. Do not dispute with obstinate persons.

3- Do not dispute with jurist-consults. Do not make friend with mischief-mongers. Do not take a mischief-monger as your brother; and do not associate with accused persons.

4- Be in awe of Allah only and be hopeful of Him. Fear and hope unto Allah should be in the same level in your heart.

5- Do not rely on the world, and consider it as a bridge to pass through it.

6- Beware that in the Hereafter you will be asked of four things: of your youth that in what way you spent it; of your lifetime that how you ended it; of your wealth that how you earned it; and in what way you spent it.

7- Do not long for what people have, and treat with all people pleasantly.

8- Consult with your fellow-travellers very much, and do divide your travelling provision among them.

9- If they consult with you always announce your sympathy sincerely to them. If they ask you any help or loan assist them; and hearken to the words of the one who is elder than you.

10- Establish your prayers on time. Perform the prayer in congregation even at the most difficult conditions.

11- If you are in keeping up prayer, do protect your heart.

12- If you are busy eating, protect your throat.

13- If you are among people, protect your tongue.

14- Do never forget Allah and death, but forget the favour you do to people or the vice that others have done against you.

Wisdom, Knowledge, and Worship

Wisdom is an insight which comes into being under the light of the knowledge of Allah (s.w.t.) and it can be obtained by means of full contemplation upon the whole existence and reaching to the truth, light, and piety.

Imam Baqir (as) said:

“Wisdom is concept, knowledge, and deep recognition, a cognition that makes man serve Allah and the heavenly leader and it separates him from committing great sins.”

Imam Sadiq (as) said:

“The peak of wisdom is worship of Allah.”

Concerning the meaning of this word, Raqib in Mufradat says:

“Wisdom is reaching the truth by means of knowledge and intellect.”

The holy Prophet (S) said:

“I am the house of wisdom and Ali is its door. Whoever is the seeker of wisdom must enter by this door.”

Numerous Islamic traditions have introduced Ahlul Bayt (as) as the gate and the key to wisdom.

The Value of Wisdom

One of the duties of the Divine prophets is to teach the Book and wisdom:

“...and to teach them the Book and the Wisdom.”

Wisdom is the match of the heavenly Book. Whoever is bestowed wisdom on, has been given abundant good.

The Qur’an says:

“...and Whoever has been granted wisdom, indeed has been given abundant good...”

As some Islamic narrations indicate, wisdom is like a light which settles in man’s soul and its effects are seen in his speech and manner.

Wisdom is an insight that if it is in a poor person makes him more beloved than a rich one in the society, and if it is in a very young person, elevates him above the elder ones.

“Wisdom is a lost article of the believer...”

Learning wisdom has been so recommended that there has been said:

“In the same manner that you take a precious piece of pearl from among rubbish, you must learn wisdom even from the enemy.”

A sage person does not stop on superficial and temporary matters; he looks for the end and sequel of the affairs. He neither conflicts with those superior to him nor despise those inferior to him. He does not say anything without knowledge, and there is not any contradiction in his speech and his manner.

A sage does not spoil the bounties of Allah and never goes to vanities. He loves people as he likes himself, and whatever he wishes for him he desires for them, too. He never deceives others.

How Can Wisdom Be Obtained?

Wisdom is a gift that Allah (s.w.t.) endows on the sincere servants.

We read in several narrations:

“Whoever is sincere (in his deed) for Allah during forty days and nights), He may makes the springs of wisdom appear from his heart to his tongue.”

Another tradition indicates:

“Whoever is pious in the world, and dazzling glares do not deceive him, Allah will settle wisdom in his spirit.”

Protecting the tongue, controlling the belly and lusts, trustworthiness, courtesy, and abandoning the useless things are the fields of the appearance of wisdom.

Some Examples of Wisdom

In Surah Al-’Isra’, No. 17, verses 22 to 38 Allah has given some commandments and, at the end, the Qur’an says:

“That (commandment) is of the wisdom (that) your Lord has revealed to you...”

Some of these commandments are as follows:

Monotheism and also avoiding of polytheism; showing kindness to the parents specially at the age of their senility, and speaking to them with gracious words accompanied with humility and affection, furnished with good invocation to them are recommended.

He commands us to give to the near of kin his due, and to pay the Allah’s right to the needy, and the way farer and that we do not squander wastefully. We must avoid killing offspring, fornication, and approaching the property of the orphan.

We must pay the people’s right to them and give them full measure. We should not follow that of which we have not knowledge and do not walk around exultantly on the earth.

Then Allah implicitly says that these commandments are some examples of the Divine wisdom.

Surah Luqman – Verse 13

وَإِذْ قَالَ لُقْمَانُ لإِبْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لاَ تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

13. "And (remember) when Luqman said to his son admonishing him: 'O my son! Do not associate aught with Allah for verily polytheism is a grievous iniquity'."

Admonition is one of the means of inviting to the Truth and no one is needless of it. One of the names of the Qur'an is admonition.

Surah Yunus, No. 10, verse 57 says:

"O mankind! There has come to you an admonition from your Lord..."

And, in the books of tradition, there is an independent chapter particular to admonitions.

Some of the verses of the Qur'an announce that sometimes the Prophet (S) told Gabriel to admonish him. Ali (as) also sometimes told some of his companions that they might admonish him, because there is such an effect in hearing that it does not exist in knowing.

Next to introducing Luqman and the rank of his knowledge and wisdom, in this noble verse, the Qur'an points to the first admonition of Luqman.

It is the most important recommendation to his son, and says:

"And (remember) when Luqman said to his son admonishing him: 'O my son! Do not associate aught with Allah for verily polytheism is a grievous iniquity'."

Luqman's wisdom requires that, before anything else, he refers to the most basic ideological subject, the subject of Monotheism, and Monotheism in all its aspects and dimensions. Every destructive movement which is against Allah originates from polytheism.

Mammonism, worshipping one's station, sensuality, and the like of them are counted the branches of polytheism. On the contrary, the source of all correct and constructive movements is Monotheism. It is to rely on Him, to obey His command, to separate from other than Him, and to break all idols in the threshold of His sovereignty.

It is worthy noting that Luqman mentions the reason of the negation of polytheism that 'polytheism is a grievous iniquity' and his statement contains of several points of view.

What an injustice is greater than this that not only it has been done about Allah, that they have considered a worthless being equivalent with Him, but also about the servants of Allah that they lead

them astray and, by their criminal deeds, cause them cruelty, and also about themselves that they have fallen from the peak of honour of servitude of Allah down to the depth of disgrace of worshipping other than Him.

A Few Points

1. The Meaning of Polytheism

Polytheism has a vast meaning the most clear of which is polytheism in the sense of idolatry. This kind of polytheism, as jurisprudents have given decree, causes man to go out of the realm of religion and to become apostate. It has also another meaning which is absolute obedience from other than Allah, or following the carnal desire.

The Qur'an says:

"And verily We have appointed a messenger in every nation (***to say***)***: 'Serve Allah and shun false gods.'…" In another place, it says: "Have you then considered him who takes his low desire for his gods…?"***

More than one hundred times the Arabic phrase ***/dunallah/*** or ***/dunihi/*** has occurred in the Qur'an which means: 'obedience and worshipping other than Allah, the Exalted, is polytheism'.

Those believers who, in some instances, act upon the command and criterions other than that of Allah, the Almighty, go out of the orbit of Monotheism, as the Holy Qur'an says:

"And most of them do not believe in Allah except that they associate others (***with Him***)***."***

This statement means that the majority of the believers are polytheists too, and they have some refuges other than Allah.

An Islamic narration indicates that this kind of polytheism is more concealed than the movement of an ant on a black stone at night.[1] Thus, polytheism is not only idolatry, but depending on any power, rank, wealth, certificate, tribe, and anything that is not on the path of Allah, is polytheism.

2. The Effects of Polytheism

A- Deeds will fail:

Polytheism destroys the good deeds of man in the same manner that fire destroys the green trees of a forest.

The Qur'an, addressing the Prophet of Allah (S), says:

"…If you were to join (***gods with Allah***) ***truly fruitless will be your work…"***

B- Agitation and anxiety:

The aim of a Monotheism and worshipper of Allah is to please Allah, the One, Who will be content very soon; but he who, instead of Allah, thinks of making others content is always in anxiety, because people are many and each of them has various desires and expectations.

Hadrat Yusuf told his polytheistic companions in prison:

"...Are** (**many**) **diverse lords better, or Allah, the One, the All-Dominant?"

The Qur'an gives the parable of the one who separates from Allah as follows:

"...and whoever associates with Allah** (**anything**)**, it is as though he has fallen from heaven and birds snatch him away, or the wind carries him off to a far distant place."

Yes, Monotheism and sincere servitude of Allah is a strong fortress which protects man from becoming useless, relying on any one, turning around any person, having hope in anyone, praising anyone and being afraid of any person. A tradition announces that the word of Unity is a strong fortress that whoever enters into it will be secure from the punishment of Allah.

3- Diversity

In a true Monotheistic society, the axis of everything is Allah. The Divine leader assigns the law and the path of Allah, and all turn around the same axis. But in a polytheistic society, instead of the One God, there are false gods, and there exist different tastes and ways so that people are involved in diversity, discord and disunion.

The Qur'an says:

"...and be not of the idolaters,"
"Of those who split up their religion..."

4- Disgrace in Hereafter

the Qur'an says:

"...and do not associate with Allah any other god for you will be thrown into Hell blamed cast away."

The Signs of Polytheism

One of the signs of polytheism is to seek a pretext against the Divine law.

The Holy Qur'an, pointing to some of them, says:

"...Is it that whomsoever (thereafter) there came to you a messenger, with what your selves desire not, you became arrogant?..."

in another place it says:

"...but when fighting was prescribed for them,...they said: 'Our Lord! Why have You ordained fighting for us?..."

And when a group of the Children of Israel received food, they said:

"'O' Moses! Never can we (always) endure one (sort of) food...' And whenever Allah set forth a parable, they said: '...What does Allah mean by this parable?'..."

Another sign of polytheism is to give superiority to family, wealth, position and so on rather than the commandment of Allah (s.w.t.).

Surah Al-Taubah, No. 9, verse 24 says:

"...If your fathers, your sons, your brothers, your wives, your clan, your possessions that you have gained, commerce you fear may slacken, dwellings you are fond of, are dearer to you than Allah and His messenger and striving in His way, then wait till Allah brings about His command..."

Polytheism is so dangerous that although doing kindness to the parents has been recommended four times in the Qur'an beside monotheism, yet if parents invite their child to worship other than Allah, the Qur'an says:

"...do not obey them..."

The Motives of Polytheism

People go to a person because of his power, while the Qur'an says:

"Verily, those whom you call upon besides Allah can never create (even) a fly, though they should all gather for it...".

Or they go to this and that for the sake of a piece of bread, that the Qur'an says about them:

"...do not own for you any sustenance..."

Or it is for gaining honour and glory that they go to a person, that the Qur'an in Surah An-Nisa', No. 4, verse 139 says:

"...Then, verily, all glory belongs to Allah".

Or for the sake of being saved from difficulties they gather around a person, that the Qur'an says:

"...so they shall neither have the ability of removing the affliction from you, nor to change (it)."

Somewhere else the Qur'an implies that why do you leave the best Creator and go to others?

It says:

"Verily those whom you call upon other than Allah are creatures like your own selves..."

Struggle Against Polytheism

The first message and the aim of all Divine prophets has been struggle against polytheism and invitation to the sincere servitude unto Allah.

The Qur'an says:

"And verily We have appointed a messenger in every nation (to say): 'Serve Allah and shun false gods'..."

All sins may be forgiven except polytheism.

The Qur'an says:

"Verily Allah does not forgive that anything should be associated with Him, and forgives what is besides that to whom He pleases..."

Associating anything with Allah is not accepted, even if its percent is little.

If ninety nine percent of an action is done for the sake of Allah but only one percent of it is done for other than Him, the entire action fails.

The Qur'an says:

"And worship Allah and do not associate anything with Him..."

Not only idols and false gods, but also prophets and the friends of Allah should not be taken as a partner of Allah.

Allah questions Jesus:

"...did you say to the people: 'Take me and my mother for two gods besides Allah?..."

Taking a partner for Allah is a calumny and a great sin.

The Qur'an says:

“...and whoever associates (aught) with Allah, has indeed devised a great sin.”

Polytheism is so shunned that Allah says:

“It is not (fit) for the Prophet and those who believe to seek forgiveness for the polytheists...”

Islam, logically and reasonably, always struggles against polytheism.

It says:

“Show me what it is they have created in the (wide) earth...”

In whose authority is your death and life? In whose authority is your glory and disgrace?

Yes, leaving Allah, Who has infinite Power and Knowledge, is the greatest injustice to humanity. It is not reasonable that we be captives of some things and individuals or rely only on industry and seek help from an impotent one. One of the aims of narrating the history of the old nations or telling stories in the Qur’an is to eradicate the roots of polytheism.

The Personality of Luqman

1- Luqman’s name has been mentioned in two verses of this very Surah of the Qur’an.

There is no evidence in the Qur’an that he was a prophet or only a sage, but the tune of the Qur’an about Luqman shows that he was not a prophet, because, concerning prophets, the Qur’an usually speaks about their prophethood, invitation to Monotheism, struggle against polytheism and the deviations of the environment, the lack of demand for recompense, and also glad tiding and warning for nations.

But concerning Luqman none of these affairs are mentioned and only his admonitions to his son have been privately stated, though their content is general. This shows that he had been only a sage man.

A tradition narrated from the Prophet of Islam (S) indicates that he (S) said:

“I say in truth that Luqman was not a prophet, but he was a servant who thought very much, his certainty was excellent; he loved Allah and Allah loved him, too, and He gave Him wisdom.”

2- A Part of Luqman’s Wisdom:

Due to the admonitions of Luqman that are mentioned in the verses of this Surah, some commentators have reiterated some of the wise sayings of this godly man, a concise portion of them are as follow:

1- Luqman used to say to his son:

“O My son! Verily the world is a deep sea wherein many people have drowned. Then appoint your ship

in it 'the Faith in Allah'; and appoint its sail reliance on Allah; and appoint your provision in it 'God-fearing'.

Then if you relieve (from sea) it is by the mercy of Allah, the Almighty, and if you are annihilated, it is because of your sins."

These very admonitions are recorded in Al-Kafi, through the sayings of Imam Kazim (as) to Hisham-ibn-Hakam in a more complete form narrated from Luqman, the wise, as follows:

"O my son! Verily the world is a deep sea. Many people have drowned in it; then your ship in it must be fright of God, and your provision must be Faith, and the sail of it must be reliance, and its captain is intellect, its leader is knowledge, and its rudder is patience."

There are also some other admonitions recorded in 'Usul-i-Kafi, Vol. 1, and the commentary books by Baydawi, Tha'labi, and Tabarsi in Majma'ul-Bayan.

Surah Luqman – Verse 14

وَوَصَّيْنَا الإِنسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْناً عَلَي وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ

14. "And We did enjoin upon man concerning his parents, did his mother bear him with fainting upon fainting and his weaning takes two years, (saying:) 'Be grateful to Me and to your parents: unto Me is the ultimate return (of all)."

The Arabic word ***/wahn/*** means bodily weakness, and the word /tauhin/ means to weaken the personality.

The circle of 'kindness' is wider than that of disbursement. The act of /'ihsan/ (kindness) envelops any kind of affection and favour, but /'infaq/ (disbursement) is usually used in financial aids. In the Qur'an, the term /'ihsan/ (kindness) is mentioned beside Monotheism.

It says:

"And your Lord has commanded that you worship none but Him and (to show) kindness to your parents..."

In the verse under discussion at first the kindness to parents has been recommended, then the Qur'an points to the course of mother's pregnancy in order to awaken the moral conscience of man and that he should not forsake the events of the past.

He must always remember that his mother bore him and fed him with her own milk. She dispensed with her sleep and food for the sake of his tranquillity in a manner that no one was ready to bear such

troubles.

Since mother’s right is more probable to be wasted, or her right is greater than the father, Allah has recommended her in particular.

Parents and their child have mutual rights. In the previous verse, the admonition of father to the child was referred to, while in this verse the kindness and gratitude of the child unto the parents is mentioned.

It says:

“And We did enjoin upon man concerning his parents...”

Then it points to the extraordinary labours of the mother and says:

“...did his mother bear him with fainting upon fainting...”

This subject has scientifically been proved, and experience has shown it, too, that mothers will faint during the course of pregnancy because they allocate nearly all their own milk and the marrow of their bone to the growth of their embryo, and they give her child the best materials of their own vitality out of all of them.

For this reason, during their pregnancy, mothers will be in need of kinds of vitamins and if they are not provided there will be some distresses for them. This matter continues even in the suckling course, too, because milk comes from inside of mother’s body.

Then, the verse continues saying:

“...and his weaning takes two years...”

Pointing to this matter, in another place, the Qur’an says:

“And the mothers shall suckle their children for two whole years...”

The purpose, of course, is a complete course of suckling, though it may sometimes be less than that.

However, during these thirty three months (the pregnancy course and suckling course) mother performs the greatest self-sacrifice both from the spiritual and emotional points of view, and also from the point of body, and from the point of services to her child.

It is interesting that at first the Qur’an recommends about both parents and at the time of stating the labours and services, it emphasizes on mother’s labours in order to attract the man’s attention to the donations and great right of mother.

Then it says:

*“...(**saying:**) ‘**Be grateful to Me and to your parents:...**”*

You should be grateful to both the Creator and the main giver of blessings and the kind parents He has given to you, and you should be grateful to your parents, too, who are the mediate of this emanation and undertake the transition of Allah’s bounties to you.

And how interesting and expressive is that the gratitude to the parents has been set and mentioned just beside the gratitude to Allah.

And, at the end of the verse, with a tune of statement which is not far from threat, it says:

*“...**unto Me is the ultimate return** (**of all**).”*

Yes, if we neglect here, all the rights, labours, and services will be dealt with there and will be exactly counted. We must fulfil the Divine account in respect to the gratitude of both His bounties and the bounty of the existence of parents and their pure and sincere affections.

Some of the commentators here have pointed out that the Qur’an has repeatedly emphasized on observing the rights of parents, while recommendation due to children is rarely seen in the Qur’an (except the prohibition of killing children which was an evil and ugly exceptional tradition during the Age of Ignorance).

This is because of the fact that parents, as the result of their strong affections to their children, may rarely forget them, while there have frequently happened that children have forgotten their parents specially at the time of senescence and weakness. This is counted the most painful state for them and the worst ingratitude for the children.

A Few Traditions About Parents

1- Ibn-i-Mas‘ud said:

“I asked the Messenger of Allah (S) ‘Which one of deeds is the dearest one with Allah, Almighty and Glorious?’

He answered:

‘Prayer at its time.’

I said:

‘What is after it?’

He answered:

‘Kindness to the parents.’



I said:

‘What is after it?’

He answered:

‘Struggle in the way of Allah’.”

2- The Messenger of Allah (S) once said:

“Whoever obeys the command of Allah concerning the parents, two doors from paradise will be opened to him, and if he obeys Allah’s command about one of them one door will be opened.”

3- The Prophet of Allah (S) said:

“Every righteous child who looks at his parents kindly will be given the reward of an accepted complete Hajj for each glance.”

He was asked:

“If he looks even for one hundred times a day?”

He answered:

“Yes. Allah is greater and more purified.”

Surah Luqman – Verse 15

وَإِن جَاهَدَاكَ عَلَي أَن تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلاَ تُطِعْهُمَا وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوفاً وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ
إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ

15. “And if they** (**both**) **contend with you that you should associate with Me what you have no knowledge of, do not obey them, and keep company with them in** (**this**) **world kindly, and follow the way of him who turns to Me, then unto Me is the return of you** (**all**) **and then will I inform you of what you were doing.”

It is not necessary to obey parents when there is a deviated thing, but the ordinary way of life must always be observed.

Therefore, since the recommendation on kindness to parents may create this thought for some individuals that even in relation to the subject of beliefs whether faith and infidelity, one must comply with them, the Qur’an says:

"And if they (both) contend with you that you should associate with Me what you have no knowledge of, do not obey them..."

One's communication with his parents must never be prior to his communication with Allah, and relative affections must never dominate the theological beliefs.

The Qur'anic term ***/jahadaka/*** points to this factual matter that sometimes parents, considering that they wish the happiness of their child, try to drive him toward their own deviated belief, and this action has been seen in almost all parents.

The duty of children is that they should never surrender these pressures and they should protect their own ideological independence and do not exchange the belief in Monotheism for any thing else.

By the way, the Qur'anic sentence:

"...what you have no knowledge of"

means that if supposing we ignore the reasons of nullification of polytheism, at least, there is no reason to prove it, and no seeker of pretext can bring a reason for proving polytheism, either.

Moreover, if polytheism were a reality, there would exist a reason for proving it, and since there is not any reason to prove it, this itself is a reason upon its nullification.

Again, since it is probable that this commandment brings this imagination into being that the irreligious parents must be encountered violently and disgracefully, immediately after it the Qur'an implies that the lack of obedience to them in the subject of disbelief and polytheism is not an evidence for absolute rupture of relation with them; but in the meantime we must have an appropriate manner to them in the world.

The verse continues saying:

"...and keep company with them in (this) world kindly..."

From the point of the world and material living we must have love, affection, and benignity to them but from the point of belief and religious programs we must not surrender to their wrong thoughts and suggestions. This is exactly the essential point of equilibrium in which the rights of Allah and parents are gathered.

That is why, next to it, Allah says:

"...and follow the way of him who turns to Me, then unto Me is the return of you (all) and then will I inform you of what you were doing."

The successive negations and affirmations as well as enjoinments and prohibitions mentioned in the

above verse is for the sake that Muslims find out the main line when in such issues there may consider, at first glance, a contradiction between the fulfilment of two duties, and they follow the correct path without the least excess and defect.

This accuracy and delicateness of the Qur'an in these narrow things is out of the features of its deep elegance and rhetoric.

However, the abovementioned verse is completely similar to what is mentioned in Surah Al-'Ankabut, no. 29, verse 8 which says:

"And We have enjoined on man goodness unto his parents; and if they strive with you that you should associate** (**others**) **with Me, of which you have no knowledge, then do not obey them, unto Me is your return, and I will inform you of what you were doing."

Surah Luqman – Verse 16

يَا بُنَيَّ إِنَّهَآ إِن تَكُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُن فِي صَخْرَةٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي الأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ

16. "O' my son! If there be** (**your deed but**) **the weight of a mustard-seed and it were** (**hidden**) **in a rock or in the heavens or in the earth, Allah will bring it forth;** (**for**) **verily Allah is All-Subtle, All-Aware."

The man's faith to the presentation of his deed in the Hereafter is the source of his improvement.

Luqman's first admonition to his son was about the subject of Monotheism and struggle against polytheism. His second admonition was about the reckoning of deeds in resurrection, and it completes the ring of 'Origin' and 'Resurrection'.

So, in this verse, Luqman says:

"O' my son! If there be** (**your deed but**) **the weight of a mustard-seed and it were** (**hidden**) **in a rock or in the heavens or in the earth, Allah will bring it forth;** (**for**) **verily Allah is All-Subtle, All-Aware."

Mustard is a plant which has some very small black seeds the smallness of which is often said as a parable.

This meaning refers to the fact that the man's good and evil deeds, even the smallest and the most worthless of them, that are hidden, like a mustard-seed that is hidden in a rock, or deep in the earth, or in a corner in the heavens, Allah, the Subtle, the Aware, Who knows everything throughout the world of

existence, whether they are small or big, will bring it forth to be reckoned and to be recompensed with reward or retribution, and nothing will be lost in this system.

The pronoun in the Qur'anic word ***/'innaha/*** refers to the good and evil deeds.

The man's attention to the awareness of Allah concerning his deeds and that all good and evil deeds will be protected in Allah's knowledge and that nothing will be vanished in this world of existence, is the source of all individual and social improvements, and it is a strong motive towards doing righteous works and it is an effective impedimental factor for man from committing evils and vices.

Mentioning the words: 'the heavens' and 'the earth' after the statement of 'rock', in fact, are of the kind of mentioning a 'general meaning' next to a 'particular meaning'.

A tradition has been recorded in 'Usul-i-Kafi narrated from Imam Baqir (as) who said:

"Avoid (committing) the small sins because once they will be called to account and some of you (sometimes) say that they commit sin and then they will ask forgiveness, while Allah, Almighty and Glorious, says:

'...We will record that which they send before and that which they leave behind, and of all things have We taken account in a clear Book (of evidence).'

And He also says:

'...If there be (your deed but) the weight of a mustard-seed and it were (hidden) in a rock or in the heavens or in the earth, Allah will bring it forth; (for) verily Allah is All-Subtle, All-Aware'."

Surah Luqman – Verse 17

يَا بُنَيَّ أَقِمِ الصَّلاَةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنكَرِ وَاصْبِرْ عَلَي مَآ أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الأُمُورِ

17. "O' my son! Keep up the prayer and enjoin the good and forbid the evil, and patiently persevere against whatever may befall you, for this (patience) is among the (necessary and) important affairs."

One of the duties of the parents unto their children is to recommend them to perform prayer.

We must train our children to be believers and godly by means of recommending them the prayers, and also through recommending them that they enjoin what is right and forbid what is wrong, we may bring them up thereby some social and responsible persons.

However, after strengthening the foundations of Origin and Resurrection, which are the sources of all

theological beliefs, Luqman refers to the most important thing, that is the performance of the prayer.

It says:

“O’ my son! Keep up the prayer…”

You must establish prayer because it is the most important link between you and your Lord. Prayer makes your heart awaken, your soul purify, and your living light and bright.

Prayer washes out the signs of sin from you, causes the light of faith to illuminate inside your heart, and keeps you away from indecency and sins.

Next to the subject of prayer, Luqman refers to the most important social affair, i.e. the subject of enjoining right and forbidding what is wrong.

He says:

“…and enjoin the good and forbid the evil…”

After these three practical important instructions, he refers to the subject of patience and perseverance that, comparing with Faith, is like head for the body.

He says:

“…and patiently persevere against whatever may befall you, for this (***patience***) ***is among the*** (***necessary and***) ***important affairs.”***

It is certain that there are many difficulties in all social affairs and particularly in ‘enjoining right’ and ‘forbidding wrong’, to which the dominant mammonists, and also the experienced polluted self-lovers will not easily surrender.

They even try to hurt, annoy and accuse those who enjoin right and forbid wrong that, without patience and perseverance, it is impossible to become victorious against these difficulties.

The Arabic word ***/‘azm/*** means: ‘a firm determination’, and the application of /‘azm-il-’umur/ here either means the things that Allah has ordered to be serious about them, or the affairs that man must have a decided decision and a firm intention unto them. Either of these two meanings points to its importance.

The Arabic word ***/�alika/*** here refers to patience and perseverance. This is also probable that it refers to all of the affairs that have been mentioned in the verse, including: prayer, enjoining right and forbidding wrong, but this subject has been mentioned after the subject of patience in some other verses of the Qur’an, which strengthens the first probability.

Surah Luqman – Verse 18

وَلاَ تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلاَ تَمْشِ فِي الأَرْضِ مَرَحاً إِنَّ اللَّهَ لاَ يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

18. "And do not turn your face away from people (in contempt), nor walk in the earth exultantly; verily Allah does not love any self-conceited boaster."

After that, Luqman has referred to the morals in relation with people and himself. At first, he recommends his son to have modesty and good temper.

The verse says:

"And do not turn your face away from people (in contempt)…"

Then Luqman continues saying:

"…nor walk in the earth exultantly; verily Allah does not love any self-conceited boaster."

The Arabic word ***/tusa'ir/*** is derived from /sa'ar/ which originally means a kind of sickness (torticollis) that usually paralyses the camel's neck.

The Qur'anic term ***/marah/*** means haughtiness produced because of affluence of bounties.

The Qur'anic word ***/muxtal/*** is derived from /xiyal/ and /xayla'/ in the sense of the one who, usually because of some imaginations and vain conjectures, considers himself great.

The Arabic word /faxur/ is derived from ***/faxr/*** which means: he who shows haughtiness unto others. (the difference of /muxtal/ and /faxur/ is in this that the former points to inward imaginary pride and the latter refers to outward proudly deeds.)

Thus, Luqman, the wise, points to two very ugly attributes here which cause the sincere social relations to be vanished: one of them is haughtiness and heedlessness, and the other is pride and selfishness, both of which draw man into a world of misconception, delusion, and self-admiration and cease his relation from others.

Specially with regard to the original meaning of the world /sa'ar/ (torlicollis) that makes it clear that this kind of qualities is a sort of psychological ethical sickness, or a kind of deviation in realization and thought, else a safe and sound person from the point of mind and psyche never involves in such misconceptions and delusions.

It is evident that the purpose of Luqman is not only the act of turning the face away from people, or walking exultantly and proudly, but the purpose is to struggle against all manifestations of arrogance and

pride, and, before anything else, these qualities show themselves in the ordinary daily manner. Luqman has emphasized on these particular qualities.

Some Examples of the Modesty of the Friends of Allah

1. The first personality of creation, i.e. the holy Prophet (S), used to sit among his companions in a way that he had no superiority to others, and whoever joined their meeting and did not know the Prophet (S) he would ask:

"Which one of you is the Messenger of Allah?"

2. In a travelling, wherein everybody usually undertook a responsibility for providing food, the holy Prophet (S) undertook a duty, too.

He said:

"I gather pieces of wood."

3. As soon as the Prophet (S) saw that there was not enough carpet for some ones to sit on, he gave his shoulder-mantle to them to sit on it.

Wearing simple clothing, riding in bare donkey, milking, accompanying with slaves, greeting to little children, patching up his shoe and clothes, accepting people's invitation, sweeping the house, shaking hand with all individuals, and not holding the food light, were among the Prophet's ways of life.

4. In order to respect Imam Sadiq (as), some of the believers wanted to forbid the entry of others into the public bathroom where the Imam was bathing, but the Imam did not let them and said:

"You need not to do this. The life of a believer is simpler than this."

5. Some persons insisted that Imam Rida's table cloth could be separate from the table cloth of the servants, but he (as) did not accept.

6. Someone did not recognize Imam Rida in a public bathroom; and he wanted him (as) to rub his body. Without introducing himself, and with a complete dignity, the Imam accepted his demand. After that, when the man recognized the Imam, he began apologizing him. The Imam (as) comforted him.

Accepting others' suggestions and critics, and sitting in a place lower than the one's position, are among the signs of modesty.

Surah Luqman – Verse 19

وَاقْصِدْ فِي مَشْيِكَ وَاغْضُضْ مِن صَوْتِكَ إِنَّ أَنكَرَ الأَصْوَاتِ لَصَوْتُ الْحَمِيرِ

19. “And be moderate in your pace; and lower your voice; verily the most unpleasant of voices is the braying of the asses.”

Imam Hassan (as) said:

“To walk swiftly decreases the value of a believer.”

Another tradition indicates:

“It does not matter that the invitation of people and recitation of the Qur’an be uttered loudly.”

Therefore Luqman by this verse says:

“And be moderate in your pace; and lower your voice; verily the most unpleasant of voices is the braying of the asses.”

In fact, in these two verses two qualities are prohibited and two qualities are enjoined. The qualities which are forbidden are self-admiration and selfishness, one of which causes man to be proud unto the servants of Allah, and the other causes man to consider himself as a complete one and, consequently, he closes the doors of development to him although he does not compare himself with another person.

Although these two qualities in a man are often with together and have a common root, sometimes they also separate with each other.

Observing to be moderate in ‘action’ and speech’ are two useful commandments, because emphasizing on moderation, in pace and the tune of the sound, of a person are mentioned as two examples.

Verily he who has these four qualities is a successful, happy and victorious person both amongst people and before Allah (s.w.t.).

It is noteworthy that there may be some sounds in our living place which are more troublesome than the braying of asses, but no doubt these sounds are not general and common. Moreover, to be troublesome and to be uglier are different.

Whatever that a person hears and is truly the most unpleasant of voices is that very braying of an ass, to which the shouts of the proud and the foolish persons have been likened.

Not only because of ugliness, the loudness and the style of the braying of an ass, but also because of its being sometimes unreasonable, for as some of the commentators have said, the sound of other animals are often because of a need or a reason, but this animal sometimes unreasonably and without having any need suddenly brays.

There may be for this reason that some Islamic narrations denote that when an ass brays, it has seen a Satan.

Some commentators have said the sound of every animal is the glorification to Allah except the sound of an ass! However, the ugliness of this sound comparing other sounds does not need to be discussed.

And if we see that in a tradition narrated from Imam Sadiq (as) this verse has been rendered into the sneeze with a loud voice, or into speaking very loudly, it is, indeed, the statement of a clear extension of it.

Some Traditions on Islamic Rules of Etiquette

Islamic traditions narrated from the Prophet (S) and the Imams of Ahlul Bayt (as) have been considered giving more importance unto the subject of modesty, good character, benignity in meetings, and absence of harshness in social intercourse than other things.

The best and the most expressive reason in this regard are the Islamic narrations themselves, the examples of which are as follow:

1- Hadrat Sadiq (as) has been narrated from that he said:

"Allah has enjoined faith upon the man's limbs and has divided it among them.

Among them is that He has enjoined man's feet not to go toward sin and iniquity and to move in the path of the content of Allah. So the Qur'an says:

'...do not walk in the earth exultantly...'

and it also says:

'...be moderate in your pace...' ."

2- Another narration indicates that once the holy Prophet (S) was passing through a lane. He saw a madman around whom people had gathered and looking at him.

He (S) said:

"What have they gathered there for?"

People answered:

"For a madman who has an epileptic fit."

The Prophet (S) looked at them and said:

"This is not mad. Do you want me to introduce the real mad one to you?"

They answered:

“Yes. O Messenger of Allah.”

He said:

“The real mad is he who walks proudly, constantly looks at his side, and moves his sides with his shoulders (and shows haughtiness). This is the true mad (one), but this one (that you are looking at) is sick.”

3- A person once came to the Prophet (S) and asked him to admonish him. Then he (S) told him:

“Do meet your brother with a joyful face.”

4- Another tradition indicates that the Prophet (S) said:

“On the Day of Hereafter there will not put anything of actions in the scale of a man better than good character.”

5- Imam Sadiq (as) in a tradition said:

“Pious goodness and good character flourish houses and increase in lifetimes.”

6- Again the holy Prophet (S) said:

“The things for which my people may enter Paradise most of all are piety for Allah and good character.”

Concerning modesty we also read that Imam Ali (as) has said:

“The adornment of the honourable people is modesty.”

Imam Sadiq (as) in a tradition said:

“Modesty is the origin of every goodness and happiness. It is a high rank, and if there were a word for modesty which people understood, it would state many hidden secrets of the sequel of the affairs...And he who has modesty for Allah, He will elevate him above many of his servants...No worship is accepted by Allah and He is pleased of but that its door is modesty.”

1. Kanz-ul-‘Ummal, 8849

Section 3: He Who Submits Himself to Allah

Holds the Never-Breaking Firmest Rope

Surah Luqman – Verse 20

أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُم مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَاهِرَةً وَبَاطِنَةً وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلاَ هُدًى وَلاَ كِتَابٍ مُنِيرٍ

20. "Have you not seen that Allah has made subservient to you whatever is in the heavens and whatever is in the earth and He has lavished on you His blessings outward and inward? And among the people is he who disputes concerning Allah without knowledge and without any guidance and without any book giving light."

The Arabic word ***/'isbaq/*** means: 'To (cause to) spread' and 'to develop'.

In this holy verse two sorts of bounties are referred to: the outward bounties, such as: health, sustenance, beauty and the like; and the inward bounties, such as: faith, gnosis, certainty, good character, unseen succour, knowledge, nature, mastership, and so on.

At last, after mentioning ten admonishments about Origin and Resurrection, the rules of living, and ethical and social programs, for completing them, The Holy Qur'an goes to the statement of Divine bounties in order to move the sense of gratitude in people, a thanksgiving that becomes the source of 'recognition of Allah' and motive of obedience to Allah's command.

Luqman addresses all humankind and say:

"Have you not seen that Allah has made subservient to you whatever is in the heavens and whatever is in the earth..."

'***Making subservient whatever is in the heavens and in the earth to man***' has a vast concept which encompasses both what he has in his authority and uses them, with his own will, along-side his interests, such as many earthly animals, and the things which are not in man's authority but Allah has appointed them to serve mankind, like the sun and the moon.

Therefore, all beings subservient to the command of Allah are alongside the path of the benefits of men whether they subservient to his command or not. Thus, the Arabic sign 'L' in the Qur'anic word ***/lakum/*** (***for you***) is the 'L' with the meaning of benefit.

Then, it adds:

"...and He has lavished on you His blessings outward and inward?..."

The commentators have stated a lot of explanations on the meaning of '***His blessing outward and inward***'.

Some of them think of 'outward blessings' as a thing that is not deniable for anyone, such as creation, life, and kinds of provisions. They say that the inward blessings refer to those things that are not comprehensive without care and study, (such as many spiritual powers and constructive instincts).

Some others have rendered the 'outward blessings' into the outward limbs and the 'inward blessings' into 'the heart'.

Some other commentators have considered the beauty of the face and stature and the health of the limbs as the outward blessing, and the 'gnosis of Allah' as the inward blessing.

Once Ibn-i-'Abbas asked the Prophet of Islam (S) in this regard, and he answered:

"O' Ibn-i-'Abbas! The outward blessing is Islam, and your complete and ordered creation by Allah, as well as the sustenance He has given you. And the inward blessing is His concealing the ugliness of your deeds and that He, the Mighty, does not disgrace you publicly in front of people."

Imam Baqir (as) once in a tradition said:

"The outward blessing is the Prophet (S), the gnosis of Allah, and Monotheism that the Prophet (S) has brought; and the inward blessing is love of us, Ahlul Bayt, and the covenant of friendship with us."

But, in fact, there is no contrast between these different commentaries, and each of them states the clear extensions of the outward and inward blessings without restricting their vast concepts.

At the end of the verse, the Qur'an speaks about those who are ingratitude unto the great bounties of Allah (s.w.t.) that have inwardly and outwardly surrounded them and they dispute against the Truth.

It says:

"...And among the people is he who disputes concerning Allah without knowledge and without any guidance and without any book giving light."

Instead of recognizing the giver of those abundant manifest and concealed bounties, they ignorantly and obstinately turn to polytheism and denial.

For the explanation of the difference existing between "Knowledge", "guidance" and "Illuminating Book" it may be better to say that "Knowledge" refers to the Divine teachers and leaders and those learned ones who can help man in this path and guide him to the appointed destination.

And the purpose of "Illuminating Book" refers to the heavenly Books that, by the way of revelation, enlighten the man's soul and heart.

In fact, this obstinate group neither themselves have any knowledge nor do they seek for a leader or a guide, nor do they get help from the Divine revelations, and since the way of guidance is only in these three things therefore, by abandoning them they will get astray and pave the way of Satan.

Surah Luqman – Verse 21

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَآ أَنزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ ءَابَآءَنَآ أَوَلَوْ كَانَ الشَّيْطَانُ يَدْعُوهُمْ إِلَي عَذَابِ السَّعِيرِ

21. "And when it is said to them: 'Follow what Allah has sent down', they say: 'We shall follow that on which we found our fathers.' What!* (*Would they do it*) *even if Satan were calling them to the chastisement of the blazing Fire?"

The application of the Arabic word ***/qila/*** in this verse is a sign to the intensity of the bigotry of the pagans.

That is, they obstinate and do not accept any true word from any speaker, whoever he may be.

So, this holy verse points to the weak and baseless logic of this group when it says:

"And when it is said to them: 'Follow what Allah has sent down', they say: 'We shall follow that on which we found our fathers.'..."

And since following the ignorant deviated ancestors is none of the three guiding ways mentioned in the above, the Holy Qur'an has introduced it as a Satanic way, and in this noble verse says:

"...What! (***Would they do it***) ***even if Satan were calling them to the chastisement of the blazing Fire?"***

In fact, here the Qur'an removes the cover of following the ancestors' tradition, which has a deluding appearance, and makes manifest the real feature of their deed that is, in fact, following the Satan which is alongside the way of blazing Fire of Hell.

Yes, the leadership of Satan alone is enough that one rejects the Holy Qur'an though it is disguised in the invitation toward the Truth, and his leadership is certainly a false cover, and an invitation toward the Fire of Hell and it alone is also enough for opposition and the duty is clear, although the situation of the inviter is unknown.

Does any wise person leave out the invitation of the Divine prophets unto Heaven and goes after the invitation of Satan unto Hell?

Surah Luqman – Verse 22

وَمَن يُسْلِمْ وَجْهَهُ إِلَي اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَي وَإِلَي اللَّهِ عَاقِبَةُ الْأُمُورِ

22. "And whoever submits himself (truly) to Allah and he be a doer of good, he indeed has taken hold of the firmest hand-hold (a rope); and unto Allah is the end of all affairs."

Submitting oneself to anything other than Allah is slavery and captivity, but submitting one's self to Allah is freedom, growth and development. That is why the Qur'an in this verse implies that the one who submits his heart and soul to Allah and obeys His commandments while he is a good doer, he has grasped a firm hand-hold.

The verse says:

"And whoever submits himself (truly) to Allah and he be a doer of good, he indeed has taken hold of the firmest hand-hold (a rope)..."

The purpose of the Qur'anic phrase ***/yuslim wajhahu 'ilallah/*** (***submits himself (truly) to Allah***) is, in fact, an implicit indication to a perfect attention wholly to the Pure Essence of Allah, because the word /wajh/ (face) has ironically been used for His Essence for the sake that the face is the most honoured part of the body and it is the centre of the most important senses of a person.

The application of the Qur'anic phrase ***/huwa muhsinun/*** (***he is a doer of good***) is of the kind of mentioning 'righteous deed' next to 'faith'.

The Qur'anic phrase: '***Having taken hold of the firmest hand-hold***' is a tender simile from this fact that for being delivered from the depth of the valley of materials and elevating to the highest peak of knowledge, and spirituality man needs a firm and certain true means.

This means is not anything but faith and righteous deed. Except this, all other things are not reliable and will be the cause of fall and death.

Moreover, it is only this mean that remains and all other means are perishing, so, at the end of the verse, the Qur'an says:

"...and unto Allah is the end of all affairs."

There is a tradition recorded in Tafsir-i-Burhan, cited by the Sunnites, saying that it has been narrated from Imam Ali-ibn-Mus-ar-Rida (as) from the Prophet of Islam (S) who said:

"'After me there will be a dark sedition. Only those can deliver from it who take hold of the firmest handhold."

Then it was said what the firmest handhold was, and he said:

“It is the mastership of sayyid-ul-Wasiyyin.”

They said:

“O’ Messenger of Allah! Who is this Sayyid-ul-Wasiyyin?”

He answered:

“Amir-ul-Mu’minin!”

They asked:

“O’ Messenger of Allah! Who is Amir-ul-Mu’minin?’

He answered:

“(He is) the master of the Muslims and their leader after me.”

They asked:

“O’ Messenger of Allah! Who is the master of the Muslims and their leader after you?”

He answered:

“(He is) my brother, Ali-ibn-’Abitalib (as)”

There have been narrated some other traditions in this field, too, indicating that the purpose of /‘urwatul-wu□qa/ is the friendship of Ahlul Bayt (as), or the friendship of the progeny of Muhammad (S), or the friendship of the Imams out of the descendants of Imam Husayn (as).

We have repeatedly said that these interpretations are the statement of some clear expansions, and they do not contrast with other expansions, such as: Monotheism, piety, and the like.

Surah Luqman – Verses 23-24

وَمَن كَفَرَ فَلاَ يَحْزُنكَ كُفْرُهُ إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُم بِمَا عَمِلُوا إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ

نُمَتِّعُهُمْ قَلِيلاً ثُمَّ نَضْطَرُّهُمْ إِلَي عَذَابٍ غَلِيظٍ

23. “And whoever disbelieves, let not his disbelief grieve you, unto Us is their return then will We inform them of what they did. Verily Allah is the knower of what is in the hearts.”

24. “We give them to enjoy a little, then will We drive them to a severe chastisement.”

The holy Prophet of Islam (S) was sympathetic for all humankind and he even did toil for the deviation and disbelief of the opponents, too.

So, Allah says:

“And whoever disbelieves, let not his disbelief grieve you…”

For, you have performed your duty very well, and it is the disbeliever who has been unjust to himself.

These kinds of meanings, which have been frequently mentioned in the Qur’an, show that the holy Prophet of Islam (S) severely toiled when he observed that an ignorant and obstinate group of people left the way of Allah and went astray after having a lot of clear evidences and manifest signs; he became so sad and grieved that Allah consoled him many times. And such kind is the way and manner of a sympathetic leader.

And also he should not be worried that a group of people enjoy the comforts of life in this world and are not involved in punishment though they disbelieve and are unjust and cruel, because it is not so late and they all will return to Allah and He will inform them of both their deeds and the bitter and evil fruits of their deeds.

The verse says:

“…unto Us is their return then will We inform them of what they did…”

Allah, the knowing, is aware of not only their deeds but also of the secrets and hidden intentions in their hearts.

The verse continues saying:

“…Verily Allah is the knower of what is in the hearts.”

This meaning that on the Day of Hereafter Allah will inform people of their deeds or that He will inform them of what they differed in, has been revealed through a great deal of verses of the Holy Qur’an.

The Qur’anic term ***/nunabbi’ukum/*** is derived from /naba’/ which, according to what Raqib has cited in Mufradat, is used for a news that has an important content and benefit, and it is also explicit, manifest, and free from any falsehood.

This makes it clear that these meanings, point to the fact that on the Hereafter Day Allah will divulge the people’s deeds in a manner that there will remain no place of objection and denial for anyone.

He will make appear entirely whatever people do in this world and they often forget them in this world,

and He will make them ready for reckoning and recompense. Even that which passes in the mind of a person and none is aware of, will completely be reported to their owners.

Then in the next verse, He implies that their enjoyment of the life of this world should not make the Prophet (S) surprise, because He gives them a little share of the provision of the world, and whatever this provision may be, it is scanty, and finally they will compulsorily be driven into a just severe punishment, a punishment which is constant and painful.

The verse says:

"We give them to enjoy a little, then will We drive them to a severe chastisement."

This meaning may point to the fact that they should not think that they are out of the grasp of Allah's power. He Himself desires to let them be free to be tried, the argument be completed to them, and other aims; and this little provision given to them is from His side, too.

And how different is the circumstance of this group who are compulsorily and scornfully driven to the divine severe chastisement from that of those who submit their whole entity to Allah and have taken hold the firm rope of Allah. They live in this world piously and righteously, and then, in Hereafter, they will enjoy the bounties of Allah with His mercy.

Surah Luqman – Verse 25

وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ السَّمَاوَاتِ وَالأَرْضَ لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لاَ يَعْلَمُونَ

25. "And if you ask them: 'Who created the heavens and the earth? Certainly they will say: 'Allah'. Say: '(All) praise is Allah's.' 'Nay! Most of them do not know',"

It is not concealed to pagans that Allah is the creator, since the pagans implicitly confess their deviation.

Therefore, in this verse He says:

"And if you ask them: 'Who created the heavens and the earth? certainly they will say: 'Allah'..."

This meaning, which has also been mentioned in other verses of the Qur'an[1], from one side, is an evidence that pagans were never the deniers of the Unity of the Creator and they could not rather accept divinity for idols; they believed only in polytheism in worship and intercession.

And from other side, it is a reference to the fact that Monotheism and the manifestation of this Divine Light in the nature of all humankind is innate. Then He implies that now that they confess the Unity of the Creator, they should be told that the entire praise is Allah's, the One Who is the Creator of all things, not the idols which themselves are His creatures.

But most of them do not know and do not understand that worship must be particular to the Creator of the world.

The verse continues saying:

"...Say: '(All) praise is Allah's.' 'Nay! Most of them do not know',"

Surah Luqman – Verse 26

لِلَّهِ مَا فِي السَّمَاوَاتِ وَالأَرْضِ إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ

26. "What is in the heavens and the earth is Allah's; verily Allah is the Self-Sufficient, the Most Praised."

Only Allah, the Almighty, is the Creator and the Owner of the creatures, and also it is only He Who is Self-Sufficient and Most Praised.

In this noble verse the Qur'an refers to the ownership of Allah, because next to proving His creative power there needs not to bring another reason for His ownership.

In this verse the Holy Qur'an says:

"What is in the heavens and the earth is Allah's..."

It is evident that the One Who is the Creator and the Owner is the Divisor of the affairs of the world, too. Thus, by the above mentioned explanation, three parts of Monotheism are proved: (the Unity of creatorship, the Unity of ownership, and the Unity of Lordship.

And the One, Who is like that, is self-sufficient of all things and is worthy of any praise.

That is why, at the end of the holy verse it says:

"...verily Allah is the Self-Sufficient, the Most Praised."

Allah is All-Sufficient and is the Most Praised from any point of view, since every merit which is found in the world belongs to Allah, the Self-Sufficient, and whatever a person has is completely obtained from Him, and the sources of every goodness are in His authority, and this is a real evidence to His self-sufficiency.

In view of the fact that /hamd/ means praise for a good deed which a person does voluntarily, and whatever good thing we see in the world is from His side, then all praises belong to Him.

Even when we praise the beauty of a flower, and we explain the attraction of the heavenly loves, or we

honour the greatness of the action of a self-sacrificing altruist, again we, in fact, praise Him, because this beauty and that attraction and realness also belong to Him, therefore, He is All-Praised.

Surah Luqman – Verse 27

وَلَوْ أَنَّمَا فِي الأَرْضِ مِن شَجَرَةٍ أَقْلاَمٌ وَالْبَحْرُ يَمُدُّهُ مِن بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَّا نَفِدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

27. "And if all the trees on the earth were pens and the sea added to seven seas** (**were ink in the writing**), (**yet**) **would not the Words of Allah be exhausted; Verily Allah is the Mighty, the Wise."

The purpose of the Arabic phrase ***/sab'atu 'abhur/*** (***seven seas***) may be for multiplicity and the number is not properly meant. That is, if the water of all seas becomes ink, they can not write down the entire words (knowledge) of Allah, the Mighty, the Wise, by it.

There is an illustration from the endless knowledge of Allah (s.w.t.) in this holy verse which has been depicted by mentioning a very expressive and comprehensive similitude.

It says:

"And if all the trees on the earth were pens and the sea added to seven seas** (**were ink in the writing**), (**yet**) **would not the Words of Allah be exhausted; Verily Allah is the Mighty, the Wise."

The Arabic word ***/yamudduhu/*** is derived from /midad/ in the sense of 'ink' or a coloured substance by which something is written, and it is originally derived from /madd/ in the sense of 'drawing', because the writings are produced by drawing of a pen on the sheet of paper.

Some commentators have also cited another meaning for this term. It is the oil which is poured in a torch and is the cause of its light. Both of these meanings mentioned here, in fact, return to one root.

The Arabic term ***/kalimat/*** is the plural form of /kalimah/ which originally means the words by means of which a person speaks.

Then it has been used with a wider scope of meaning which envelops anything that can convey a matter; and since each of the different creatures of this world is an indication to Allah's pure Essence, as well as His knowledge and Power, every being can be called /kalimat-ullah/ (the word of Allah).

This term has been used particularly in respect to the nobler and more magnificent beings, as about Jesus (as) where the Holy Qur'an says:

"...the Messiah, Jesus son of Mary, was only a Messenger of Allah, and His word..."[2]

Then, in this relation, the Qur'anic phrase ***/kalimat-ullah/*** has been used in the sense of Allah's

knowledge.

Now we must think properly that for writing the whole knowledge of a person usually a pen and some amount of ink is sufficient; and it is even possible that with this very single pen some other people write down their entire knowledge on the sheet of paper, but the Qur'an in this holy verse says:

"...if all the trees on the earth were pens..."

and we know that there can be produced thousands or millions of pens from the trunk and branches of a single tall tree.

Also, we know about three fourth of the surface of the earth that it is covered by water with a very considerable depth. Now, how wonderful will it be if all the oceans on the earth become ink for writing and how much knowledge and sciences can be written down by them?

Specially by adding seven other seas to them that each of them is equal to all the oceans of the earth, and particularly that the figure 'seven' here does not mean number but it is for multiplicity and denotes to numerous seas, it makes it clear that how vast is the knowledge of Allah, the Almighty, the Wise.

Moreover, all of them will be ended but the words of Allah will not be exhausted.

Is there any illustration more interesting and more beautiful than this to show such infiniteness? This figure is so expressive and comprehensive that might take with itself the waves of man's thought into the unlimited horizons and causes him to be in full wonder.

Regarding this clear and expressive statement, a man feels that his knowledge comparing the knowledge of Allah is as a zero in front of infiniteness, and it is worthy for him to only say that his knowledge has reached a point that he has realized his ignorance.

One of tender points that are found in this verse is that the word /šajarah/ (tree) is said in singular form and the term /'aqlam/ (pens) is said in plural form in order to indicate a large number of pens provided from a single tree with its trunks and branches.

And also the application of the word /al–bahr/ (sea) in the singular form and the Arabic signs '***Alif***' and '***Lam***' at its beginning are for the sake that it encompasses all the oceans on the earth, in particular that all the oceans of the world are connected to each other and, indeed they can be considered as a whole vast ocean.

And it is interesting that concerning the pens it does not speak about some additional pens, while when it speaks about the oceans it say about other seven seas, because there will be used a few pens for writing and that which is used very much is ink.

The figure 'seven' in the Arabic language is sometimes used for multiplicity and perhaps it is for this view

point that former nations counted seven the spheres of the solar system (and in fact whatever is seen today by natural eyes in solar system is not more than seven spheres).

And regarding that a week is not formed by more than seven days, and the whole globe was traditionally divided into seven sections and was called by seven provinces, makes it clear that why the figure 'seven' has been used as a complete figure and for multiplicity.

Surah Luqman – Verse 28

مَّا خَلْقُكُمْ وَلاَ بَعْثُكُمْ إِلاَّ كَنَفْسٍ وَاحِدَةٍ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ

28. "Your creation and your raising** (**after your death**) **are only as** (**the creation and the raising of**) **a single soul; verily Allah is Hearing, Seeing."

The origin of scepticism in the principle of Resurrection is sometimes the length of time that how do the dead bodies return to life again after a long time? Sometimes its origin is the dead themselves that how can the rotten bones, which have been mixed and scattered, be separated from each other?

And sometimes its cause is being informed of the deeds, behaviour, and that how will those of all human beings be reckoned after the recreation of the dead? In this verse, Allah answers to all of these paradoxes by a single sentence.

The Qur'an implies that raising you all after your death is as easy for Him as the creation of one of you, and the length of time has no role in it. He hears and sees your murmurs and knows all your deeds, and He will reckon all of them.

Therefore, quantity, population, time and place, and even 'hidden and manifest' have no effect in Allah's knowledge and power.

The verse says:

"Your creation and your raising** (**after your death**) **are only as** (**the creation and the raising of**) **a single soul; verily Allah is Hearing, Seeing."

Surah Luqman – Verse 29

أَلَمْ تَرَ أَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي إِلَي أَجَلٍ مُسَمًّي وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ

29. "Have you not seen that Allah merges the night into the day and merges the day into the

night, and He has made the sun and the moon subservient, each passing till an appointed time and that Allah is aware of what you do?"

The decrease and increase of the length of day and night, that occur gradually, have an important function in the life of the living creatures that need some more darkness or light for their lives.

This holy verse speaks about shortening and prolonging night and day as well as the sun and the moon being made subservient by Allah. Then it refers to the movement of each of them for an appointed time; and finally it implies that Allah is aware of what all human beings do.

It says:

"Have you not seen that Allah merges the night into the day and merges the day into the night, and He has made the sun and the moon subservient, each passing till an appointed time and that Allah is aware of what you do?"

That is, the aim of all existence and different changes in the system of creation is man's deed; then we must do something which contains the pleasure of Allah. Most of the verses of the Qur'an do not address only the Prophet (S), but they are sent for all people.

For example, the Qur'an says:

"...and** (**to show**) **kindness to parents; if one of them or both of them reach old age with you, do not say to them 'fie', nor repulse them, and speak to them a gracious word."

And we know that the Prophet (S) lost his parents when he was a child and they were not alive to reach old age with him.

In this verse, too, though the Prophet of Islam (S) is addressed with the Qur'anic phrase: ***/'alam tara/*** (***have you not seen***), at the end of the verse it says:

"...and that Allah is aware of what you do?"

this shows that the content of the verse envelops all people in general.

Surah Luqman – Verse 30

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ

30. "This is because Allah is the Truth and because whatever they call upon besides Him is falsehood, and because Allah, He is the High, the Great."

Only Allah and whatever is from His side or depends to Him is the Truth and whatever is besides Him or

depends on other than Him is falsehood and is perishable. Therefore, this verse implies that the matters which were mentioned in the previous verses are some evidence that Allah is the Truth and whatever they call upon besides Him is falsehood, for verily Allah is the High, the Great.

The verse says:

"This is because Allah is the Truth and because whatever they call upon besides Him is falsehood, and because Allah, He is the High, the Great."

The totality of the discussions mentioned in the previous verses about creative power, ownership, and the infinite knowledge and power of Allah prove these things, and that the Truth is only He and other than Him is transitory, falsehood, limited and dependant, and the attributes of /'aliyy/ (the High) and /kabir/ (the Great), which are above everything and are beyond explanation, belong to His Pure Essence.

An Arabic poet says:

"Beware that everything that is besides Allah, the High, is falsehood, and every material bounty will finally perish."

The content of the verse can philosophically be stated as follows: the Truth refers to a real and lasting being, and that real being that is self-existent, permanent, stable, and eternal is only Allah (s.w.t.), and the rest, whatever they may be, have not any existence in their essence and are falsehood, because they have got their existence by the way of depending on that eternal Truth, and as soon as He takes His grace from them they will be wiped out in the darkness of annihilation and non-existence.

Thus, the more relation of other beings to his Essence is, proportionally the more legitimacy they will earn.

However, as it was said before, these verses contain ten attributes out of the prominent attributes of Allah, the Pure, and ten Names out of the Most Beautiful Names of Allah. They contain some strong and undeniable reasons upon the negation of any polytheism and upon the necessity of Unity in all stages of worship.

1. like Surah Al-'Ankabut, No. 29, verses 61-63, Surah Az-Zumar, No. 39, verse 38, and Surah Az-Zukhruf, No. 43, verse 9
2. Similar to this very meaning is also mentioned in Surah 'Al-i-'Imran, No. 3, verse 45

Section 4: Let Not the Life of This World Deceive Anyone

Surah Luqman – Verse 31

أَلَمْ تَرَ أَنَّ الْفُلْكَ تَجْرِي فِي الْبَحْرِ بِنِعْمَتِ اللَّهِ لِيُرِيَكُم مِنْ ءَايَاتِهِ إِنَّ فِي ذَلِكَ لآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ

31. "Have you not seen that the ships ran on in the sea by Allah's favour that He may show you of His signs? Verily in this are signs for every (steadfast) patient, grateful (one)."

In previous verses, the sky, the sun and the moon were pointed out while in this verse the earth, the seas, and ships are referred to. It implies that the movement of a ship on the sea is the consequence of a collection of Allah's bounties such as: the blow of the wind, specific gravity, and the rules of the pressure of water which causes things to float on it.

So the verse says:

"Have you not seen that the ships ran on in the sea by Allah's favour..."

The aim of these affairs is that He wants to show you a part of His greatness.

The verse continues saying:

"...that He may show you of His signs?..."

Yes, there are some signs in these things for those who are very patient and are grateful, too.

The verse says:

"...Verily in this are signs for every (steadfast) patient, grateful (one)."

No doubt the movement of the ships on the surface of oceans is the fruit of a series of laws of creation: the regular blow of the winds, from one side; the specific gravity of wood or other materials by which a ship is built, from the other side; the level of the density of water, from the third side; and the pressure emerged from the side of water to the body of the things which cause them to float on it, from the fourth side, are among them.

And if there appears any confusion in one of these things, either the ship sinks into the bottom of the sea, or it turns down, or it remains wandered in the midst of the sea.

But the Lord Who has intended to set the expansion of the seas the best way for the men's voyage, and carrying the useful goods often from one point to another point, has also provided these conditions, each of which is a bounty out of His bounties.

The greatness of the power of Allah in oceans and the smallness of man compared with it is so much so that, in the past when people used only the power of the wind for the movement of a ship, if all the people of the world gathered to make a ship run in the midst of the sea against the direction of a strong wind, they would not be able to afford it.

And now that the power of great engines has substituted the wind, again the strength of some storms is so hard and heavy that can shake even the greatest ships, and sometime it may break them.

And that at the end of the verse the emphasis has been laid on being patient and grateful, it is either for the sake that living in this world consists of a collection of afflictions and favours, that both of them are means of trial, perseverance and patience against severe events, and thanksgiving for bounties, all form a combination of duties for human beings.

A lot of Islamic commentators have recorded a tradition from the holy Prophet of Islam (S) who said:

"The Faith has two halves: half of it is patience (and perseverance), and the other half is thanksgiving."

Or there is an indication in this that for understanding the great Divine verses in the expanse of creation man needs to have a motive, like being grateful to the benefactor accompanied with patience, in order to be more careful and more curious.

Surah Luqman – Verse 32

وَإِذَا غَشِيَهُم مَوْجٌ كَالظُّلَلِ دَعَوُاْ اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَي الْبَرِّ فَمِنْهُم مُّقْتَصِدٌ وَمَا يَجْحَدُ بِآيَاتِنَآ إِلاَّ كُلُّ خَتَّارٍ كَفُورٍ

32. "And when a wave covers them like the canopy (of clouds), they call upon Allah in sincere devotion unto Him, but when He has delivered them to the land, some of them follow the middle course, and none denies Our signs, except every perfidious, ungrateful one."

Man naturally is godly, but some material means may cover the nature like a curtain, and the occurrence of some events and dangers may disclose this curtain.

After stating the movement of ships in the seas which have been the greatest and the most useful means for many men to transport and carry their loads both in the past and today, through this verse the Qur'an refers to one of other features of the same subject, where it points to the time when people embark a ship and in the midst of the sea they may encounter a storm.

It says:

“And when a wave covers them like the canopy (of clouds), they call upon Allah in sincere devotion unto Him...”

The Arabic word ***/zulal/*** is the plural form of /zullah/ for which the commentators have mentioned several meanings. Raqib in Mufradat says:

“The term /zullah/ means the cloud that is shady, and it is often used in the cases that there is an unpleasant matter in the affair.”

Some commentators have also rendered it into ‘canopy’, derived from /zill/.

Some others have taken it with the sense of ‘mountain’.

Though in relation to the verse under discussion these very meanings do not differ very much with each other, regarding that this word has repeatedly been used in the Qur’an with the meaning of Shady clouds, and regarding that the application of the Qur’anic term ***/qašiyahum/*** (***covers them***) is more fitting with the sense of ‘cloud’, this interpretation seems closer to the fact.

Then the verse means that the great waves of the sea will arise and surround the ship so violent that as if a cloud had cast a shadow over them, a shadow which is fearful and horrible.

It is here that man, with the whole apparent powers that he has gained and gathered for him, now sees himself weak, naught, and unable. He receives no help from anywhere, and all spiritual and material means becomes useless for him. There will remain no hope for him except the light which glitters from inside his soul and from the depth of his nature.

It discloses the curtains of negligence and brightens his heart and tells him that there is someone Who can save you. The same One Whose command the waves of the sea obey.

It is here that the pure Monotheism fills his whole heart, and he considers religion, faith, and worship specific to Him.

Then the verse adds:

“...but when He has delivered them to the land, some of them follow the middle course...”

But there are another group of people who forget everything and the army of polytheism and paganism overcome the country of their heart.

Some of the commentators believe that the above holy verse refers to ‘Akramat–ibn–’Abijahl who became Muslim.

At the time of the conquest of Mecca, the Prophet of Islam (S) forgave all people of Mecca except four persons, one of whom was ‘Akramat-ibn-’Abijahl.

The Prophet (S) had issued the order of execution against them and had said wherever they could be found they should be killed, (because these four vicious persons had fulfilled every kind of hindrance, enmity, and crime that they could against Islam and the Muslims).

Therefore, ‘Akramah had to flee from Mecca.

He came to the bank of the Red sea and embarked a ship. In the middle of the sea, a dangerous storm threatened the ship.

The people in the ship told each other:

“Let us say fair well to the idols and only ask help from Allah, the Merciful, because our gods can do nothing.”

‘Akramah said:

“If but Monotheism does not save us in the sea, it will not save us in the land either.”

He continued saying:

“O’ Allah! I may covenant with You that if You deliver me from this affliction I will go to Prophet Muhammad (S) and shake hand with him for I know him a forgiver and gracious.”

At last, he was delivered and went to the Prophet (S) and embraced Islam. This very event has also been recorded in ’Usd-ul-Qayah fi Ma‘rifat-is-Sahabah, Vol. 4, P. 5.

It has also been cited in some Islamic history books that later ‘Akramah was counted in the row of the true Muslims and he got to be a martyr in the Battle of ‘Yarmuk’ or ‘’Ajnadin’.

At the end of the verse, the Qur’an adds:

“...and none denies Our signs, except every perfidious, ungrateful one.”

The Arabic term ***/xattar/*** is derived from /xatr/ in the sense of perjury. This term in Arabic is an amplification form. The polytheists and the guilty repeatedly turn to Allah for their afflictions and covenant with Him or make vows, but when the affliction is removed, they often breach their covenants one after another and are ingratitude to the bounties of Allah.

Indeed the Qur’anic words ***/xattar/*** (***perfidious***) and ***/kafur/*** (***ungrateful***) that have occurred at the end of the verse are the opposite points of the Qur’anic terms ***/sabbar/*** (***patient***) and /šakur/ (grateful) which were mentioned in the previous verse; (the term ‘Ungrateful’ is opposite of ‘grateful’, and perjury is

opposite of ‘patience’ and to be loyal to one’s covenant.)

For, fulfilling the promise is possible only by applying patient. It is they who, when the flame of natural faith is enlightened inside their soul, try to keep this Divine light and not to be quenched any more as the result of being covered by curtains and barriers.

A Few Points Upon Sincerity

Sincerity is the case that an action is perfectly performed for the cause of Allah, so much so that even if one percent of it, or less than it, is for other than Allah (s.w.t.) that worship is nullified or it has problem.

If we take the place of keeping up the prayer for other than Allah, for instance, we try to stand somewhere that so other people see us, or the camera shows us, our prayer is kept up for other than Allah.

If we choose the time of worship for other than Allah, for example, we establish prayer in time in order to attract the attention of people, it will be the same.

If the gesture and our appearance in which we establish prayer is for other than Allah, for example, we may wear a shoulder-mantle; or have a change in our voice, and have an aim other than the pleasure of Allah (s.w.t.), in all these instances our prayer is null and void, and for hypocrisy we have committed sin, too.

In other words, sincerity is in that we do not heed our sensual desires, carnal wishes, false deities, political adherences, and the wrong demands of individuals, but our motive is only one thing: obeying the command of Allah and fulfilling our duty.

Verily obtaining sincerity is not possible but with the help of Allah.

The Qur’an by the verse under discussion says:

“And when a wave covers them like the canopy (of clouds), they call upon Allah in sincere devotion unto him, but when He has delivered them to the land, some of them follow the middle course...”

The Ways of Obtaining Sincerity

1- We must be attentive to the knowledge and Power of Allah. If we know that all glories, powers, and provisions are in His authority, we never refer to other than Him in order to gain glory, power, and provision.

If we note that the creatures are created by the will of Allah and by His will every thing will be vanished; if we know that He both produces the causes and nullifies the causes, that is, He appoints the dry palm

tree the cause of fresh date for Mary, and turns the fire, which could cause Abraham to be burnt, to become cold for him, we do not betake ourselves to other than Him.

There are hundreds verses and stories in the Qur'an that invite people to pay attention to Allah's Providence in order that haply they may leave out other than Him and go sincerely toward Him.

2- We must note the blessings of sincerity: A sincere person has only a single aim which is 'gaining the content of Allah', and the one whose aim is only that, does not seek the encouragement of this one or that one. He does not fear of blames.

He does not scare of loneliness. He never retreats in his way. He never rues. For the sake of people's heedlessness, he never loses hope. In paving the path of the Truth he never tends to majority and minority.

The sincere believers do not afraid that:

"...they fight in the way of Allah, so they slay and they are slain..."

In the threshold of his journey to Karbala, Imam Hussayn (as) said:

"We go to Karbala whether we become martyr or become victorious. Our aim is to fulfil the duty."

3- We must regard to Allah's favours: Another way which causes us to approach to sincerity is the remembrance of the favours of Allah. We must not forget that we did not exist. The life-germ was made of soil and food stuff and was put inside the darkness of the mother's womb.

It passed the development stages one after another and it was born in the form of a perfect human being. At that time this baby did not know anything save sucking the mother's milk, a complete food which provides all the needs of the body.

The mother's milk, accompanied with mother's affection, was almost always at his service. Does any aware conscience let that after reaching to those abundant bounties, power, and knowledge we incline to others? Why may we sell ourselves to some human beings who neither have any right on us nor have they done us any favour?

4- We must always seek the will of Allah. If we know that people's hearts depend on Allah's will and that He is the converter of the hearts, we will perform any action for Him, and wherever we need the people's supports, we ask Allah to bestow it on us the necessary love, amiability, and position in people's hearts and opinions.

Hadrat 'Ibrahim (as) elevated the basis of Ka'bah in the hot and blazing deserts of Arabia and invoked that He would tend the people's hearts toward his progeny. Now, after thousand years that that event has passed, every year millions of people circumambulate amorously around that House, more exciting

than a butterfly.

How many a man that try hard to make some people fairly content, but these people still do not love them, and there are many persons that without having hope to people, properties, name, wealth and position rely on Allah and sincerely fulfil their duty while they are also honoured in the eyes of people. Therefore, the aim must be Allah's pleasure and they ask people's pleasure from Allah, too.

5- We must note to the duration of affairs. If an action is done for Allah its result will remain, since it has a godly colour. But if it is not done for Allah, soon or late it will be vanished.

The Qur'an says:

"What is with you comes to an end, and what is with Allah will endure..."

6- We must compare the recompenses. There are kinds of restrictions in people's recompense. For example, if people decide to give recompense to a prophet, they may give him the best clothing, food, and residence, while all these bounties are limited, and the evil people possess them, too. The wrong doers can also use kinds of ornamentations, palaces, gardens and glorious private mounts.

But when an action is done in the cause of Allah, there will wait some unlimited recompenses for it, whether material and spiritual. Here, too, if we think correctly, wisdom does not allow us to exchange infinite and inclusive recompenses for some limited ones from the side of human beings.

Surah Luqman – Verse 33

يَآ أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ وَاخْشَوْا يَوْماً لاَ يَجْزِي وَالِدٌ عَن وَلَدِهِ وَلاَ مَوْلُودٌ هُوَ جَازٍ عَن وَالِدِهِ شَيْئاً إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلاَ تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلاَ يَغُرَّنَّكُم بِاللَّهِ الْغَرُورُ

33. "O people! Be in awe of your Lord and dread the Day when no father shall avail aught for his son, nor a son shall avail aught for his father. Verily the promise of Allah is true; so let not the life of the world beguile you, nor let the Deluder delude you concerning Allah."

Everybody must be in awe of Allah and avoid all kinds of creedal, ethical and practical deviations in order to be pious, because the best provision, for the day when even a father and son will not help each other, is piety.

So, in this verse as a conclusion of the last admonishments and the evidences of Monotheism and Resurrection, at first the Qur'an attracts the attention of all human beings to Allah and the Day of Hereafter. Then it warns them against the pride originated from the world and Satan; and after that it refers to the vast knowledge of Allah (s.w.t.) and that it encompasses everything.

It says:

“O people! Be in awe of your Lord and dread the Day when no father shall avail aught for his son, nor a son shall avail aught for his father…”

In fact, the first command refers to the Origin, and the second command refers to Resurrection.

The first command awakens the power of attention in man, and the second divine command awakens in him the feeling of recompense and retribution.

No doubt he who knows an aware and well-informed One Who sees all his deeds, knows them, and records them, and, on the other side, there will be held a just court to investigate all things in detail, such a person hardly commits any sin or corruption.

The Arabic phrase ***/layajzi/*** is derived from /jaza'/ which has been used with two senses. One of them is ‘to give reward or retribution instead of something’; and the other is: ‘to suffice, to succeed and to bear’, as the verse under discussion implies that no father shall accept the responsibility of his son’s deeds and he does not succeed him nor does avail him.

It is possible that both of them return to one root, for both reward and retribution succeed the deed, too, and each will be given to its doer appropriate to the deed.

However, on that Day every one is so busy with him and is afflicted with the circumstances of his own deeds that he can not do any favour to another one, even neither the father nor the son, who have the closest relation with each other, will think of the other one.

This verse is similar to what has occurred at the beginning of Surah Al-Hajj which, concerning Hereafter and the earthquake of the Resurrection Day, says:

“On the Day you shall behold it, every suckling mother shall forsake her suckling babe…”

It is noteworthy that concerning father the Qur’an applies the Arabic clause ***/layajzi/*** (which is in future tense) but concerning son it applies the Arabic word /jaz/ which in Arabic is a ‘noun-agent’. This difference may be for variety in speech; or it points to the duty and responsibility of a child before his father, because an Arabic noun-agent indicates some more permanence and repetition.

In other words, it is expected from the father’s affection that at least in some instances he tolerates the punishment of his child in the same way that in the word he eagerly accepted his afflictions, but concerning a child it is expected that he tolerates some more afflictions of his father for many rights he has upon him; while none of them solve the least problem from the other on that Day, for everybody is busy with his own deeds.

At the end of the verse, the Qur’an warns man against two things: the life of the world and Satan.

It says:

"…Verily the promise of Allah is true; so let not the life of the world beguile you, nor let the Deluder delude you concerning Allah."

In fact, instead of two enjoinments that were mentioned at the beginning of the current Surah, there are two prohibitions mentioned here, since if the fear from Divine reckoning and retribution be awaken in a person, there will not need for him to be afraid of existing deviation and pollution in him, except from two ways: the first is that the dazzling glare of the world changes the facts wrongly in his view and takes the ability of discrimination from him since the love of the world is the cause of all sins.

The second is that the temptations of Satan may beguile him, make him proud, and cause him to become far from Origin and Resurrection.

If these two ways of penetration of sin can be closed, no other danger will threaten him, and by these abovementioned four instructions, a complete collection of program is provided for the felicity of man.

In conclusion, Allah's justice makes the existence of Hereafter necessary for man, because we see many good and evil ones that apparently do not reach to their proper reward and retribution in the world. Therefore, Allah, the just, must appoint another place for giving them their due reward and retribution.

Of course, now and then there are seen some rewards and retributions for them in the world, but their main place for a great deal of deeds is only Hereafter, because in some instances there is no possibility for them in this world.

For example, the one who has become martyr in the way of Allah is not present in the world to receive his reward, or the one who has killed a lot of people can not endure more than one retribution in this world; he must get his real chastisement in Hereafter.

Surah Luqman – Verse 34

إِنَّ اللَّهَ عِندَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَداً وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

34. "Verily Allah is He with Whom is the knowledge of the Hour, and He sends down the rain, and He knows what is in the wombs; and no one knows what he shall earn the morrow, and no one knows in what land he shall die. Verily Allah is Knowing, Aware."

Only Allah knows the time of the death and the occurrence of Hereafter. If human beings knew that the time of their death were far and the Hereafter were not be held so soon, they would be proud and would commit more sins; and if they are told that the Hereafter will be held very soon, they terrify and leave

their job and activity.

So we mortals, who do not know the exact time of our death and Hereafter, must always be prepared.

However, in relation to the discussion about Resurrection mentioned in the previous verse, this verse, which is the last verse of this Surah, speaks of those information which are specific to Allah.

It says:

"Verily Allah is He with Whom is the knowledge of the Hour..."
"...and He sends down the rain..."
"...and He knows what is in the wombs..."
"...and no one knows what he shall earn the morrow..."
"...and no one knows in what land he shall die..."
"...Verily Allah is Knowing, Aware."

It seems this entire verse is an answer to the question in regard to Hereafter, the same question that the pagans of Quraysh repeatedly asked from the Prophet (S) and said:

"...When will it be?..."

In answer to them, the Qur'an implicitly says no one knows the moment of the occurrence of Hereafter save Allah; and according to some other verses of the Qur'an, Allah has made this knowledge concealed for all humankind so that pride and negligence would never encompass people; He says:

"Verily the Hour (***of Doom***) ***is coming, but I will to keep it hidden..."***

Then the Qur'an implies that not only the Hereafter is concealed for you, but there are also many things in your daily living and among the nearest affairs of your death and life that you are not aware of.

The time of the descent of the life-giving drops of rain, to which depend the lives of all living beings is not manifest to any one of you, and you discuss about it only by guesses, estimations, and conjectures.

Also no one is aware of the time of your appearance in the mother's womb and the specifications of the embryo.

And, again, the near future, that is, the events of your tomorrow and also the place wherein you shall die are hidden to all.

You, who are not aware of these affairs which are close to your living, do not surprise that you are not informed of the moment of the occurrence of Hereafter.

It is cited in Durr-ul-Manthur that once a man by the name of 'Warrath', from Banymazin Tribe, came to the Prophet (S) and said:

“O Muhammad! When will the Hereafter be held? Moreover, our cities have met drought; when there will affluence come? And also when I set out to come here my wife was pregnant; when will she be confined? And also I know what I have done today, but what will I do tomorrow? And, finally, I know where I have been born, but tell me to know in which land will I die?”

The above verse was sent down and announced that the knowledge of all these things is with Allah.

Surah As-Sajdah, Chapter 32

(The Adoration)
No. 32 (Revealed at Mecca)
30 Verses in 3 Sections

The Feature of the Surah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In The Name of Allah, The Beneficent, The Merciful

This Surah is one of 29 Suras that begin with abbreviated letters and after which the Qur’an is glorified.

It is one of the four Suras of Qur’an which contain obligatory prostration. According to the tradition recorded in Majma‘-ul-Bayan, the holy Prophet (S) used to recite this Surah and Surah Al-Mulk every night before sleeping.

Similar to other Meccan Suras, there are some almost detailed explanations about Origin and Resurrection in this Surah, too. The end of the disbelievers is also mentioned in it, in order that the faith of the believers and their steadfastness against the pressure of the enemies would be strengthened.

To perform bowing and prostration at night, when people are asleep, is mentioned as one of the specialities of the true believers pointed out in verse No. 25, the recitation of which needs obligatory prostration.

Section 1: Qur’an, the Book From the Lord of the Worlds

Surah As-Sajdah – Verses 1-2

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الم

تَنزِيلُ الْكِتَابِ لاَ رَيْبَ فِيهِ مِن رَّبِّ الْعَالَمِينَ

In The Name of Allah, The Beneficent, The Merciful

1. “Alif, ‘A’, Lam, ‘L’, Mim ‘M’.”
2. “The revelation of the Book, there is no doubt in it, is from the Lord of the Worlds.”

We have explained in detail about the abbreviated letters of the Qur’an at the beginning of Surah Al-Baqarah, but according to some Islamic traditions the abbreviated letters are among allegorical ambiguous verses the knowledge of which is with Allah (s.w.t.) and His saints.[1]

Question: Regarding to the doubt, false allegation, and calumny that the opponents of the Qur’an used to announce and some verses refer to them, too, how does this verses say:

“…there is no doubt in it…”?

Answer: The verse implies that there is no doubt in the legitimacy of the Qur’an and its commandments and gnostic knowledge, not that no one has doubted in it; so, in Surah Al-Baqarah, No. 2, verse 23 the Qur’an says:

“And if you are in doubt of what We have sent down to Our (faithful) servant (Muhammad), then bring forth one Surah the like thereof…”.

The writer of the Fi-Zilal-il-Qur’an says:

“An artificial flower is not the same as a natural flower, because a natural flower itself stands witness, that there is no doubt in its being natural.”

The Qur'an has been sent down from the side of Allah and this fact has repeatedly been emphasized in it.

The following examples are among them:

"The revelation of the Book…is from the Lord of the Worlds."[2]
"And verily this (***Qur'an***) ***is from the Lord of the Worlds."***[3]
"A revelation of the Mighty, the Merciful."[4]
"The revelation of the Book is from Allah, the Mighty, the Wise."[5]
"The revelation of the Book is from Allah, the Mighty, the Knowing."[6]
"A revelation from the Beneficent, the Merciful (***Allah***)***."***[7]
"…A revelation from the Wise, the Praised (***One***)***."***[8]
"It has been sent down from Him Who created the earth and the high heavens."[9]

Yes, The One Who has sent down the Qur'an possesses everything of the existence, and dominates over all things. He is Mighty, Merciful, Wise, Knowing, and Praised.

However, in this verse the Qur'an says:

"The revelation of the Book, there is no doubt in it, is from the Lord of the Worlds."

This verse, in fact, is an answer to two questions. It seems at first that the content of this heavenly Book is questioned about. In answer, it announces that its content is the Truth and there is no room for any doubt in this concern. Then, the compiler of it is asked about. In answer to this question, the Qur'an says that it is from the Lord of the Worlds.

This interpretation is also probable that the sentence:

"From the Lord of the Worlds"

is an evidence for the sentence:

"There is no doubt in it".

As if someone asks by what reason this Book is the Truth and that there is no doubt in it. It says by the reason that it is from the Lord of the Worlds from Whom every truth and reality comes into being.

By the way laying emphasis on the attribute of "***The Lord of the Worlds***" among all attributes of Allah may point to this fact that this Book is a collection of the wonders of the world of existence and it contains the facts of the world of existence, because it is from the side of the Lord of the Worlds.

Paying attention to this point is also necessary that here the Qur'an does not want to suffice to a mere claim, but it intends to say that what is evident does not need to be explained, and the content of this Book itself is a witness to its legitimacy and veracity.

Surah As-Sajdah – Verse 3

أَمْ يَقُولُونَ افْتَرَاهُ بَلْ هُوَ الْحَقُّ مِن رَّبِّكَ لِتُنذِرَ قَوْماً مَّآ أَتَاهُم مِن نَّذِيرٍ مِن قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ

3. "Or do they say: 'He (the Prophet) has forged it'? Nay! It is the truth from your Lord, that you may warn a people to whom no warner came before you, that haply they may be guided aright."

The permanent manner of the pagans is to belie the Qur'an, but you must convey the Truth and do not be disappointed from guiding them. This holy verse points to the calumny that polytheists and faithless hypocrites had repeatedly calumniated on this great heavenly Book.

It says:

"Or do they say: 'He (the Prophet) has forged it'?..."

In answer to their unfounded claim, the Qur'an implies it is not a calumny, and the proof of its truthfulness is manifest in it.

It says:

"...Nay! It is the truth from your Lord..."

Then, the Holy Qur'an refers to the aim of its revelation, when it says:

"...that you may warn a people to whom no warner came before you, that haply they may be guided aright."

The invitation of the Prophet of Islam (S) is both 'glad tidings' and 'warning', and more than being a warner, the Prophet of Islam (S) is a giver of glad tidings, yet confronting a misguided and obstinate group, he (S) should emphasize rather on 'warning'.

The sentence which says:

"...it is the truth from your Lord..."

is again a hint to this fact that the proof of its legitimacy is seen inside of it.

The sentence:

"...That haply they may be guided aright"

points to this fact that the Holy Qur'an leads you to the right path but the final decision, however, must be made by man himself.

By the way, the “***people to whom no warner came***” were Quraysh because there had not been sent a prophet for them before the Prophet of Allah, Muhammad (S). Some of the commentators have said the objective meaning of this sentence is the intermission time and its purpose is the length of the time between Jesus (as) and the advent of the last Prophet (S).

For more explanation you may refer to commentary books entitled: Tafsir-us-Safi, Jawami‘-ul-Jami‘, Majma‘-ul-Bayan, Manhaj-us-Sadighin, and Atyab-ul-Bayan.

Surah As-Sajdah – Verse 4

اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَي عَلي الْعَرْشِ مَا لَكُم مِّن دُونِهِ مِن وَلِيٍّ وَلاَ شَفِيعٍ أَفَلاَ تَتَذَكَّرُونَ

4. “Allah is He Who created the heavens and the earth and what is between them in six Days then He established Himself on ‘Arsh (the Throne of authority), for you there is none besides Him of a guardian, nor any intercessor; will you not then receive admonition?”

In order to wipe out polytheism, the eternal power of Allah and the creation of heavens and earth must be spoken of. So, next to the statement of the greatness of the Qur’an and the Messengerhood of the Prophet (S), this verse refers to one of the most important bases of the Islamic beliefs, i.e. Monotheism and negation of polytheism.

It says:

“Allah is He Who created the heavens and the earth and what is between them in six Days…”

The objective meaning of ‘***Six Days’*** mentioned in such verses is ‘six periods’, and we know that one of the meanings of ‘***Day***’ in daily applications is ‘period’, as we say: ‘One day the despotic government was ruling and ‘today’ the council system is’, while we know that despotic government used to rule thousands of years but they are said as ‘days’.

On the other side, we know that the heavens and the earth have passed different periods. One day all the spheres of the solar system were in the form of a single melted mass. Another day some planets separated from the sun and began to rotate around it.

One day the earth was entirely fiery, and another day it became cold and appropriate for the life of plants and animals. Then, the living creatures came into being in different stages.[10]

It is evident that the infinite power of Allah is enough to create the entire universe in one moment or less than that, but this gradual system can illustrate better the glory, knowledge and providence of Allah in all stages.

For example, if an embryo could complete all its periods of development to be born, its wonders would remain aloof from the man's view. But when we see that every day and every week during this period of nine months foetus gets a new shape and adopts some new surprising circumstances, and it passes its wonderful stages one after another, we will be better acquainted with the greatness of Allah.

Next to the statement of the creation of the things, the verse refers to the subject of Divine sovereignty over the world of existence, and says:

***"…then He established Himself on 'Arsh** (**The Throne of authority**)…"*

As we have formerly said, the Arabic word ***/'arš/*** originally means: 'a throne with long legs', and usually it ironically means 'power', as in our daily speaking we say:

"The legs of his throne were broken"

which means his power was vanished. Thus, that Allah established Himself on 'Arsh, is not an indication to its bodily meaning that He may have a throne like human kings to sit on it, but it means He is both the Creator of the world of existence and the administrator over the whole universe.

At the end of the holy verse, by pointing to the subject of Monotheism, 'mastership' and 'intercession', the above verse completes the stages of Monotheism.

It says:

"…for you there is none besides Him of a guardian, nor any intercessor…"

By this clear reason that the creation of the world is a sign for His Sovereignty, and sovereignty is an evidence for the Unity of 'master', 'intercessor', and 'object of worship', why do you pave the wrong way and go to false gods?

The verse says:

"…will you not then receive admonition?"

In fact, the three stages of Monotheism mentioned in the above verse, each is counted an evidence for the other; the Unity of creative power is an evidence for the Unity of sovereignty, and the Unity of sovereignty is an evidence for the Unity of 'master', 'intercessor' and 'object of worship'.

Some commentators have delivered a question here, the answer of which is not so complicated.

They say the recent sentence of the verse announces:

"…for you there is none besides Him of a guardian nor any intercessor…".

The concept of this sentence is that your guardian and intercessor is only Allah (s.w.t.). Is it possible that

someone intercedes with himself?

This Question can be answered in three ways:

1- All intercessors have to intercede by His permission, as the Qur'an says:

"...who is it that can intercede with Him save by His leave?..."[11]

Regarding to this fact, it can be said that although the intercession is from the side of Divine prophets and saints, it will return again to His Pure Essence, whether the intercession is for forgiving the sins of a person or for reaching some Divine bounties.

The witness to this statement is the verse which contains just the same meaning of this very verse and it says:

"...No intercessor can there be except after (obtaining) His leave..."[12]

2- Regarding to this fact that when we resort to Allah, we resort by His Attributes and ask help from His mercifulness, and beneficence, His being Forgiver and All-Forgiving, and His bounteousness and His loving kindness; as if we set Him intercessor with Himself, and we count these Attributes as agents between us and His Pure Essence, though His Attributes, in fact, are the essence of His Pure Essence.

This is the same thing that is mentioned in the Supplication of Kumayl through the expressive sentence of Ali (as) where he says:

"I seek intercession by You unto You."

3- The purpose of the Qur'anic word ***/šafi'/ (intercessor)*** here is guardian helper, and aid, and we know that the helper, aid and guardian is only Allah. And that some commentators have rendered the word /šafa'at/ here into the sense of creation and completion of the souls, in fact, it returns to this very meaning, too.

Surah As-Sajdah – Verse 5

يُدَبِّرُ الأَمْرَ مِنَ السَّمَآءِ إِلَي الأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ

5. "He directs the affair (of this world) from the heaven to the earth, then shall it ascend to Him in a Day the measure of which is a thousand years of what you reckon."

In the same manner that in creation everything is from Him and is unto Him, the management of affairs is also from Him and is unto Him. This fact is rendered into Unity of Lordship.

Therefore, this verse says:

"He directs the affair (***of this world***) ***from the heaven to the earth..."***

In other words, the Lord of the world of existence Has taken everything, from heavens to the earth, under His Own management, and except Him there is no other controller in this world.

Then, concerning this management of affairs, the Qur'an says:

"...then shall it ascend to Him in a Day the measure of which is a thousand years of what you reckon."

As some other verses of the Qur'an indicate, the objective meaning of this 'day' is the Day of Hereafter. There are also some Islamic traditions narrated on the commentary of this verse that Allah, the Almighty, has created this world, has arranged the heavens and the earth with a special order, and has bestowed the merit of life on man and other living creatures, but in the end of the world He will roll up this order, the sun will become dark and the stars will lose their light, and, as the Qur'an says:

"The Day when We will roll up the heaven as the rolling up of the scroll for writing; as We originated the first creation, (***so***) ***We shall get it return..."***[13]

Then, following the rolling up of this world a new scheme and a wider world will be formed. That is, after this world another world will begin.

This meaning has been mentioned in other verses of the Qur'an, too, including Surah Al-Baqarah, No. 2, verse 156 which says:

"...Verily we belong to Allah, and certainly unto Him shall we return..."

And Surah Ar-Room, No. 30, verse 27 says:

"And He it is Who originates the creation, then He brings it back again, and it is easier for Him (***than the first creation***)***..."***

And in Surah Yunus, No. 10, verse 34 we recite:

"...Say: '(***Only***) ***Allah originates creation, then brings it back again; then how are you turned away*** (***from the Turah***)***'?"***

Regarding to these meanings and other noble verses of the Qur'an which indicate that all affairs finally return to Allah, like Surah Hud, No. 11, verse 123 that says:

"...and to Him the whole affairs will be returned..."[14]***,***

makes it clear that the verse under discussion also speaks about the beginning and the end of the world and the reality and existence of the Hereafter Day.

Therefore, the concept of the verse is that: Allah devises the affair of this world from the heaven to the earth, (i.e.) He begins from the heaven and ends it in the earth), and then all of them return to Him on the Day of Hereafter.

It is recorded in Ali-ibn-'Ibrahim's commentary, following the verse, that the purpose of it is the management of the affairs that Allah undertakes, as well as the enjoinments and prohibitions that are cited in religion and the deeds of all human beings. All of these things will be made manifest on the Day of Hereafter, the length of which is a thousand years comparing the years of this world.[15]

There arises here a question that in Surah Al-Ma'arij, No. 70, verse 4 concerning the Day of Hereafter we recite:

"To Him ascend the angels and the Spirit in a day the measure of which is fifty thousand years."

How can the content of the verse under discussion in which the measure of the day is mentioned only one thousand years and that of this verse be considered with together?

The answer to this question is given in a tradition recorded in 'Amali by Shaykh Tusi Vol. 1, P. 36, narrated from Imam Sadiq (as) who said:

"Verily in Hereafter there are fifty stations (places of standing for taking care of deeds and reckoning) each of which takes one thousand years of what you reckon.

Then he recited this verse:

*'...**in a Day the measure of which is a thousand years...**'."*[16]

These meanings, of course, do not contrast to this matter that these figures (a thousand and fifty thousand) here are not figures of counting, but, indeed, each of them is for showing multiplicity and stating the plurality, that is, in Hereafter there are fifty stations that a person must stand for a long time in each of them.

Surah As-Sajdah – Verse 6

ذَلِكَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الرَّحِيمُ

6. "This is the Knower of the hidden and the manifest, the Mighty, the Merciful,"

The facts of the world are divided into two kinds for us: manifest and hidden, but there is nothing absent or hidden for Allah. Therefore, the rules governed over the world are based on the infinite knowledge of Allah, and the Divine knowledge is equal for the manifest and hidden things.

This holy verse at first refers to and emphasizes on the Monotheistic discussions mentioned in the former noble verses which contained four Attributes of Allah: Unity in Creative Power, Sovereignty, Mastership, and Lordship.

It says:

"This is the Knower of the hidden and the manifest, the Mighty, the Merciful,"

It is evident that the One Who manages the affairs of the heaven and the earth, governs on them, and undertakes the rank of Mastership, intercession, and creation, must be aware of everything whether seen or unseen, because without a vast knowledge none of these affairs is possible to be fulfilled.

In the meantime such one must be Mighty so that He can do these important affairs, but this power and glory logically is not accompanied with rudeness, it is accompanied with mercifulness and grace.

Surah As-Sajdah – Verses 7-8

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الإِنسَانِ مِن طِينٍ

ثُمَّ جَعَلَ نَسْلَهُ مِن سُلاَلَةٍ مِن مَاءٍ مَهِينٍ

7. "He Who made best everything that He created, and He began the creation of man from clay,"
8. "Then He made his progeny of an extraction of mean water,"

Everything is created by Allah, and that the Qur'an has mentioned 'man' separately beside all the things of existence shows the particular importance and value of man.

This verse points to the best system of creation in general, and it is a beginning for the statement of man being created and being gradually completed particularly.

It says:

"He Who made best everything that He created..."

Whatever He created He gave it whatever it needed. In other words, He established the great building of creation on 'the best system'; i.e. He appointed it on such a firm system that something more complete than it could not be considered.

He created relationship and harmony among all beings, and He bestowed on each of them whatever they demanded by non-verbal language.

If we look carefully at the stature of a human beings and think about every one of the systems of his body we see that, from the point of construction, volume, the condition of cells, and the manner of their work have been just created in a way that they can perform their duty very well; and in the meantime He has appointed such a relation between the organs that all of them, with no exception, affect on each other and are affected by each other.

And this meaning is exactly seen in the whole universe with many varieties of creatures, specially in the world of living beings that have some organizations entirely different.

Yes, it He Who gives kinds of pleasant perfumes to various flowers; and it is He Who endows spirit on clay and from it He makes a clever and free man. And also He creates kinds of flowers, sometimes men, sometimes other sorts of being from this very clay. Even the soil itself also contains, in its turn, whatever it must have.

Similar to this meaning is that which we recite in Surah Ta-Ha, No. 20, verse 50 from the tongue of Moses and Aaron:

"…'Our Lord is He Who gave everything its creation, then guided it aright'."

Then, after mentioning this extroversive proposition, the Qur'an begins the introversive discussion, and in the same manner that in the extroversive verses it referred to a few branches of Monotheism, here it speaks about a few great merits concerning man. At first it says:

"…and He began the creation of man from clay,"

He did so in order to show His Own greatness and Power: that He has created such a magnificent creature from this simple and valueless material; and He created man, the picturesque attractive being, from mud. And He did so in order to warn man that where he has come from and where he will go to.

It is clear that this verse speaks about the creation of Adam (human) not all men, because the continuation of his seed is referred to in the next verse; and the outward of this verse is a clear reason for the independent creation of man.

This meaning becomes clearer in regard to the verse which says:

"Verily the likeness of Jesus, with Allah, is as the likeness of Adam. He created him from dust…"[17]

And also it says:

"And certainly We created man of raw clay, of black mud moulded"[18]

From the totality of these verses it is understood that the creation of man was in the form of an independent creation which came into being from dust and mud.

The next verse points to the creation of man's progeny and how the children of Adam are born in later stages.

It says:

"Then He made his progeny of an extraction of mean water,"

The Arabic word ***/ja'ala/*** here means 'creation'; and the term /nasl/ indicates to progeny and grand children in all stages.

The Qur'anic term ***/sulalah/*** originally means extract and pure squeezed material of anything, and its purpose here is the man's seed which, in fact, is the extract of the clay of his entity and it is the source of life and the essential cause of the birth of offspring and continuation of generation.

This water which apparently is a worthless water from the point of construction and the life cells which are floating in it, is a particular combination of a fluid wherein cells are floating and it is very delicate and extraordinarily exact and complicated. It is counted one of the signs of the greatness, power and knowledge of Allah.

The Arabic term ***/mahin/***, which means: weak, mean, and naughty, refers to the outward situation of water, else it is one of the most mysterious beings.

Surah As-Sajdah – Verse 9

ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِن رُّوحِهِ وَجَعَلَ لَكُمُ السَّمْعَ وَالأَبْصَارَ وَالأَفْئِدَةَ قَلِيلاً مَّا تَشْكُرُونَ

9. "Then He fashioned him, and breathed into him of His spirit and appointed for you hearing, and sight, and hearts (but) little is it that you give thanks."

One of the signs of man's honour is the Divine spirit which has been breathed into him; and for receiving the Divine accomplishments, man needs preparation and equilibrium, (at first a proportionate stature, then the spirit of Allah breathed in him).

In this verse there are some hints to the complicated stages of man's development in the environment of the womb, as well as the stages that Adam passed at the time when he was created from clay.

It says:

"Then He fashioned him..."
"...and breathed into him of His spirit..."
"...and appointed for you hearing, and sight, and hearts..."
"...(but) little is it that you give thanks."

The Arabic term ***/sawwah/*** (***fashioned him***) is derived from /taswiah/ in the sense of ‘to complete’, and this refers to the whole stages that a person passes from the time of being in the form of semen as far as the stage when all the limbs of his body appear, and also the stages that Adam passed after being created from dust until when the spirit was breathed into him.

The application of the Arabic word ***/nafx/*** (***breath***) is ironically for inhering spirit in man’s body, as if it has been likened to the air and respiration, though it is neither this nor that.

If it is said that from the time when semen arrives into the womb, and before that, it is a living being, then what does ‘breathing spirit’ mean?

In answer to this question it is said that at the beginning when the semen coagulates it has only a kind of ‘animal life’, viz., it only feeds and grows, but it lacks sense and movement, which are the signs of animal life, and also it lacks the perceptive faculty, which is the sign of ‘human life’.

But the development of semen in the womb reaches a stage that it starts moving and other faculties gradually appear in it. This stage is the same stage that the Qur’an renders into ‘breathing spirit’.

The situation of the word ***/ruh/***, in Arabic sentence, in relation with Allah is an honouring relative, that is, an honourable and worthy spirit which is eligible to be called Allah’s spirit was breathed into man. This indicates that though man from the point of material dimension is made of ‘dark dust’ or from a worthless water’, but from the spiritual point of view it carries the spirit of Allah.

One end of his being is soil and its another end is Allah’s ‘Arsh (throne); and for having these two dimensions the scope of his ascending, and descent, or development and degeneration, is very vast.

In the last stage of creation, which is counted its fifth stage, the Qur’an has pointed to the bounties of ear, eye, and heart. Of course, the objective meaning here is not the creation of these limbs, because this creation happens before ‘breathing spirit’, but the purpose is a good hearing, a good sight, and a good perceptibility and wisdom.

And if among all the ‘apparent’ and ‘innate’ senses the verse has emphasized only on three limbs, it is for the sake that the most important apparent senses of man, which set a strong relation between man and the outward world, are ear and eye. The ear receives the sounds and it is specially by it that education is performed and the eye is a means for seeing the outward world and the different scenes of it.

The ability of intellect is also the most important inward sense; or, in other words, it rules over the man’s entity.

It is interesting that the Arabic term ***/’af’idah/*** is the plural form of /fu’ad/ in the sense of heart, but it has a meaning more delicate than that. This word is usually used where there is blaze and maturity in it.

And thus Allah has stated the most important means of acknowledge in ‘outside’ and ‘inside’ of man’s entity in this verse, since the human studies can be obtained either by the way of ‘experience’ the means of which is eye and ear, or by the way of intellectual analysis and rational demonstrations and the means of which is wisdom and intellect.

This has been rendered in the Holy Qur’an into /’af’idah/ (hearts). Even the concepts that come to man’s heart by the way of inspiration or intuition and inner intuition are again by this very ‘heart’. If this means of cognition is taken from man his value will come down as low as a piece of stone and dust.

That is why at the end of the verse under discussion, the Qur’an attracts the attention of human beings to thanksgiving for these great bounties and says:

“…(but) little is it that you give thanks.”

This points to this fact that the more you thank for these great bounties, the less it is for them.

Surah As-Sajdah – Verse 10

وَقَالُوا أَءِذَا ضَلَلْنَا فِي الأَرْضِ أَءِنَّا لَفِي خَلْقٍ جَدِيدٍ بَلْ هُم بِلِقَآءِ رَبِّهِمْ كَافِرُونَ

10. “And they said: ‘When we are lost in the earth, shall we even then be (returned) into a new creation?’ Nay! They are disbelievers in the meeting of their Lord.”

In the previous verse we recited that Allah has given us two means of understanding (eye and ear) and He complains that we give thanks a little. The verse under discussion is one of the examples that states the ungratefulness of man that, after seeing all the providence and power of the Almighty, yet man doubts the establishment of Hereafter.

In this holy verse, too, it says:

“And they said: ‘When we are lost in the earth, shall we even then be (returned) into a new creation?’…”

The application of the sentence “we are lost in the earth” refers to this fact that after his death man will become dust, like other kinds of dust, and, as the result of natural factors and non-natural ones, every particle of it will be thrown in a corner and it seems that there remains nothing of him until when he will be returned again in Hereafter.

But, in fact, they do not deny the power of Allah in this action, but they deny the meeting of their Lord. They want to reject the stage of meeting their Lord which is the stage of Divine reckoning and giving reward and retribution in order that, consequently, they become free to do whatever they want to do in

this world.

The verse says:

"...Nay! They are disbelievers in the meeting of their Lord."

In fact, this verse has much similarity to the beginning verses of Surah Al-Qiyamah that say:

"Does man think that We cannot assemble his bones?"
"Nay, We are able to put together in perfect order the very tips of his fingers."
"But man wishes to do wrong (even) in the time in front of him."
"He questions: 'When is the Day of Resurrection?'"19

Therefore, they do not need anything from the point of reasoning; but their lusts have cast a curtain over their heart, and their evil intentions hinder them to accept the subject of Resurrection.

Else, the same Lord Who has given this property to a piece of magnet that it absorbs to itself the very tiny pieces of iron that have been lost inside so much dust by a search in the dust and it easily gathers them, can create such a mutual attraction among the particles of the body of man, too.

The majority of the germ of the man's body is water. Who can deny that the existing water in his body, as well as every part of its food stuff had been scattered in different points of the world, for example, one thousand years ago, every drop of it was in an ocean and every particle of it in a land.

But, by the means of pieces of cloud, rain, and other natural factors they were gathered and finally were formed as the man's body. It is not surprising that after their destruction and returning to their first state, they will gather together again and join to each other.

Surah As-Sajdah – Verse 11

قُلْ يَتَوَفَّاكُم مَلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَي رَبِّكُمْ تُرْجَعُونَ

11. "Say: 'The angel of death, who is put in charge of you, shall cause you to die, then unto your Lord you shall be brought back."

In this holy verse their answer is given in another way. The verse here implies that you should not imagine that your personality depends only on your body, but the basis of your personality is formed by your spirit.

The verse says:

"Say: 'The angel of death, who is put in charge of you, shall cause you to die, then unto your Lord

you shall be brought back."

Regarding to the concept of the Qur'anic phrase ***/yatawaffa kum/*** which is derived from /tawaffa/ in the sense of: 'to take back', death does not mean 'annihilation' and 'destruction', but it is a kind of taking the man's soul by angels, and soul forms the most essential part of man's existence.

It is true that the Qur'an speaks about the resurrection of the body and counts the return of material body and soul decisive in resurrection, but the aim of the above mentioned verse is to state this fact that the basis of the man's personality is not formed by these material limbs which have occupied your whole thought, but it is that very worthy spirit which has come from the side of Allah (s.w.t.) and once it will surely return to Him again.

As a conclusion, it can be said that the two abovementioned verses answer the deniers of resurrection as follows: If your problem is the dispersion of bodily particles, you yourself believe in Allah's power and you do not reject it.

And if the problem is annihilation and destruction of man's personality as the result of dispersion, it is not right either, because man's personality has been based on the soul.

This objection is similar to the famous paradox of /'akil/ and /ma'kul/ as the answer to both of them is similar to each other.

By the way, it is necessary to note this point that in some verses of the Qur'an 'taking soul' has been attributed to Allah, as the Qur'an says:

"Allah takes the souls at the time of their death..."[20]

And in some other verses it is attributed to a group of angels, as another verse says:

"Those whom the angels take their lives while they are unjust to themselves..."[21]

And in the verse under discussion taking souls is attributed to the angel of death. But there is not any contrast between these meanings. The Qur'anic phrase: ***/malik-ul maut/*** (***the angel of death***) has a meaning of genus and is used for all angels, or it refers to the chief of them; and since all of such angels take the soul by the command of Allah, it is also attributed to Allah.

1. Majma'-ul-Bayan, and Nur-uth-Thaqalayn
2. The current Surah, verse under discussion
3. Surah Ash-Shu'ara, No. 26, verse 192
4. Surah Yasin, No. 36, verse 5
5. Surah Az-Zumar, No. 39, verse 1
6. Surah Al-Mu'minin (Qafir) No. 40, verse 2
7. Surah Fussilat, No. 41, verse 2
8. Surah Fussilat, No. 41, verse 42
9. Surah TaHa, No. 20, verse 4

10. This meaning and also the 'six periods' were explained in the commentary of Surah Al-'A'raf, No. 7, verse 54.
11. Surah Al-Baqarah, No. 2, verse 255
12. Surah Yunus, No. 10, verse 9
13. Surah Al-'Anbiya', No. 21, verse 104
14. Surah Hud, No. 11, verse 123
15. Nur-uth-Thaqalayn, Vol. 4, P. 221, and the commentary of Safi, under the verse
16. Al-Kafi, Vol. 8, P. 143
17. Surah 'Al-i-'Imran, No. 3, verse 59
18. Surah Al-Hijr, No. 15, verse 26
19. Surah Al-Qiyamah, No. 75, verses 3-6
20. Surah Az-Zumar, No. 39, verse 42
21. Surah An-Nahl, No. 16, verse 28

Section 2: A Believer and Disbeliever Cannot Be Equal

Surah As-Sajdah – Verse 12

وَلَوْ تَرَى إِذِ الْمُجْرِمُونَ نَاكِسُوا رُؤُوسِهِمْ عِندَ رَبِّهِمْ رَبَّنَآ أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنا نَعْمَلْ صَالِحاً إِنَّا مُوقِنُونَ

12. "And if you could see when the guilty hang down their heads before their Lord** (**saying**)**: 'Our Lord! We have seen and we have heard** (**what You had promised**)**, therefore send us back** (**to the world**) **we will do righteousness, verily** (**now**) **we are certain."

The present arrogance of the guilty results to their shame in Hereafter, since the Hereafter Day is the Day of manifestation of facts and it is the time when the eyes and the ears will work properly.

So, this verse says:

"And if you could see when the guilty hang down their heads before their Lord** (**saying**)**: 'Our Lord! We have seen and we have heard** (**what You had promised**)**, therefore send us back** (**to the world**) **we will do righteousness, verily** (**now**) **we are certain."

At that time, you will wonder, and verily you will surprise that whether these regretful persons who have cast down their heads are the same arrogant ones who did not accept any fact in the world.

But now that they see the scenes of Hereafter and reach the state of intuition, they change their situation. Even this change of situation and awareness is temporary and, according to some other

verses of the Qur'an, if they return to this world they will continue their own previous manner.[1]

The Arabic term ***/nakis/*** is derived from /taks/ in the sense of 'turning something upside down', and here it means 'to hang down one's head'.

The Qur'anic term ***/'absirna/*** (***we have seen***) is mentioned before the term /sami'na/ (we have heard) and it is for the sake that on the Hereafter Day at first man encounters the scenes and then he hears the judgment of Allah and His angels.

Any how, it is understood from what was said that the purpose of the word 'guilty' here is disbelievers and the deniers of Hereafter in particular.

However, this is not the first time that we see in the verses of the Holy Qur'an that when the guilty see the fruit of their deed and observe the signs of Allah's punishment they will become seriously regretful and ask to return to the world, while from the point of Allah's way of treatment such a return is surely impossible.

It is similar to the fact that the return of a child to the mother's womb is impossible and the return of the picked fruit to the tree is not possible either.

This point is also noteworthy that the guilty ask to return to the world in order to do only righteous deeds. This matter makes it clear that on Hereafter Day the only man's capital for becoming delivered is righteous deeds, the deeds that are done by a pure heart, full of faith, and sincere intention.

Surah As-Sajdah – Verse 13

وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدَاهَا وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ

13. "And if We had pleased We would certainly have given to every soul its guidance, but the true word (which has gone forth) from Me, certainly will I fill Hell with the jinn and men together."

The acceptance of guidance must be done voluntarily not compulsorily. Since there are abundant persistence and a lot of emphasis for accepting faith, it may bring this allusion that Allah is not able to cast the light of faith into their hearts, then in this verse He says:

"And if We had pleased We would certainly have given to every soul its guidance..."

It is sure that Allah has such a power, but the faith which is produced by means of Allah's prohibition is not so worthy, and Allah's Will is in that humankind should be honoured with the bounty of being 'free' and pave the path of the verse He says:

"...but the true word (which has gone forth) from Me, certainly will I fill Hell with the jinn and men

together.”

Yes, they have paved this evil way by their own abuse authority and deserve Divine punishment, so Allah has decisively decided to fill Hell with them.

Regarding to what was said in the above, and regarding to hundreds verses of the Qur’an that have counted man as a free being who has authority, and is obliged to do some duties, and is responsible for his own deeds, and he is worthy of being guided and refined by Divine prophets (as), and is worthy of purification of the carnal soul and self-improvement, so any misconception indicating that the above verse is an evidence upon fatalism, as Fakhr-i-Razi and the like have considered, is not acceptable.

The above decisive and severe sentence may point to this fact that you should not imagine that the mercifulness and beneficence of Allah (s.w.t.) is a hinder for the guilty and polluted criminals to be punished, and no one should be proud of the verses of Divine mercy so that he exempt himself from the punishment of Allah, because His Mercy has a place and His Wrath another place.

Regarding to the Arabic signs of emphasis in the Qur’anic term ***/la’amla’anna/*** (***certainly will I fill***), surely Allah will fulfil His promise and He will fill the Hell with these hellish people, because if He does not, it will be contrary to His wisdom.

Surah As-Sajdah – Verse 14

فَذُوقُوا بِمَا نَسِيتُمْ لِقَآءَ يَوْمِكُمْ هَذَآ إِنَّا نَسِينَاكُمْ وَذُوقُوا عَذَابَ الْخُلْدِ بِمَا كُنتُمْ تَعْمَلُونَ

14. “So taste (***the recompense***) ***because you neglected the meeting of this day of yours; verily We, too, forsake you; and taste the abiding chastisement for what you were doing.”***

Attributing forgetfulness to Allah (s.w.t.) is meaningless. Therefore, the objective meaning of the Qur’anic term ***/nasina/*** (***We forsake***) is that Allah’s reaction with those who has forgotten the Hereafter is the reaction of the one who has forsaken you.

So, it is understood from this holy verse that forgetfulness of the just court of Hereafter is the main origin of man’s wretchedness, and it is in this case that he finds himself free in front of injustice and breaking laws. And also this verse makes it clear that the eternal chastisement is for the evil deeds that man commits, not something else.

By the way, forsaking of Allah (s.w.t.) due to His servants is a kind of heedlessness and abandonment of His support and succour, else the whole universe is always with the Providence, and forgetfulness concerning Him does not mean.

Surah As-Sajdah – Verse 15

إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّداً وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لاَ يَسْتَكْبِرُونَ

15. "Only those believe in Our signs who, when they are reminded of them, fall down prostrating in obeisance and celebrate the praise of their Lord, and they are not proud,"

In its own style of teaching, when illustrating the feature of the wrong doers, the Qur'an mentions the signs of the true believers, too. Therefore, after explaining some things about the wrong doers and disbelievers in the former verses, here the Holy Qur'an refers to some outstanding qualities of the true believers.

It briefly states their creedal principles and practical programs through two verses by mentioning eight qualities of theirs.2

It says:

"Only those believe in Our signs who, when they are reminded of them, fall down prostrating in obeisance and celebrate the praise of their Lord, and they are not proud,"

The application of the Arabic word ***/'innama/***, which is usually used for restriction, points to this matter that when someone claims faith and he is not qualified with the specialties mentioned in this noble verse he is not on the row of the true believers. He is a person of a weak faith who can not be counted among true believers.

In this holy verse four qualities of theirs are mentioned:

1- As soon as they hear the word 'Allah' they fall in prostration. The application of the term /xarru/ in place of /sajadu/ points to a tender matter, saying that this group of believers, whose hearts are vigilant, at the time of hearing the verses of the Qur'an will be so absorbed to the words of Allah that they voluntarily fall in prostration and lose their soul and heart in this way.

Yes, their first specialty is their ardent love and interest to the word of their believed and their object of worship. This very quality has been mentioned in some other verses of the Holy Qur'an, too, as one of the most outstanding qualities of the Divine prophets. Concerning a group of great Prophets, He says:

"...When the revelations of the Beneficent (***Allah***) ***were recited unto them, they fell down prostrating and weeping."***3

The verses are mentioned here absolutely, but it is clear that its purpose is mostly the verses that invite to Monotheism and struggle against polytheism.

2 and 3- Their second and third signs are celebration and praise unto Allah. From one side, they count Allah exempt from imperfection, and, from other side, they praise Him for His attributes of perfection and beauty.

4- Their other quality is modesty and abandoning any kind of arrogance, since pride is as the first step of the ladder of blasphemy and faithlessness, while modesty, in regard to the truth, is the first step of faith.

Those who pave the path of pride and egotism neither prostrate before Allah nor do they glorify and praise Him, nor do they formally respect the rights of His servants. They have a great idol and it is their selves.

At the end, there are four verses of the Qur'an that at the time of recitation of them, it is obligatory for us to fall ourselves in prostration.

The concerning Suras of these verses are: Fussilat, No. 41, An-Najm, No. 53, 'Alaq, No. 96, and As-Sajdah, No. 32, and idiomatically they are called 'Aza'im (incantations).

According to the school of Ahlul Bayt (as) the recitation of these four Suras in prayer, after Al-Hamd, is not permissible, and those who are in the state of major ritual impurity and monstrous women must not recite even one verse of these four Suras.

Surah As-Sajdah – Verse 16

تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفاً وَطَمَعاً وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

16. "Their sides draw away from (their) beds, they call upon their Lord in fear and in hope, and they spend (in charity) out of the sustenance that We have bestowed on them."

Getting up in midnight and separating from one's bed is one of other signs of the believers. Therefore, this verse says:

"Their sides draw away from (their) beds..."

They, get up in midnight and begin uttering invocation in the presence of Allah.

Yes, when the eyes of the negligent people are asleep, they awaken and spend a part of night in praying and supplicating.

At that time when the ordinary programs are suspended, mental occupations reach to the lowest point, quietness and quietude dominate everywhere, the danger of polluting worship to hypocrisy can exist less than other times, and, shortly speaking, the conditions of heart's attention is available, they go to Allah

with their whole entity and they tell Him what they have in mind.

They are alive with His remembrance, and they keep the container of their hearts full of His love.

Then, the Qur'an says:

"...they call upon their Lord in fear and in hope..."

Yes, their other qualities are 'fear' and hope'.

They neither feel security from the punishment of Allah, nor are they disappointed from His Mercy. The balance of this fear and hope, which is the warrant of their perfection and progression in the path of Allah, is always found in them, because when fear overcomes, hope in a man will fall in hopelessness and weakness.

The increase of hope and desire draws man toward pride and negligence, and these two are both the enemies of man's developing movement alongside his way towards Allah.

The last and the eighth quality of theirs is donation.

The verse says:

"...and they spend (***in charity***) ***out of the sustenance that We have bestowed on them."***

They not only spend out of their own wealth for the needy ones, but also bestow their knowledge, power, correct judgment, experience, and good thoughts on those people who are in need of them.

They are as a centre of goodness and blessing, and they work as a flowing spring of benedictions from which the thirsty men can drink and remove their own indigence as much as they can afford.

Yes, their qualities are known as a collection of: firm belief, strong faith, and ardent love to Allah, worship and obedience, struggle and movement, helping the servants of Allah in all its dimensions.

Surah As-Sajdah – Verse 17

فَلاَ تَعْلَمُ نَفْسٌ مَآ أُخْفِيَ لَهُم مِن قُرَّةِ أَعْيُنٍ جَزَآءً بِمَا كَانُوا يَعْمَلُونَ

17. "And no person knows what (***important reward***) ***is hidden for them of the joy of the eyes, in recompense for what*** (***good***) ***they were doing."***

The act of being vigilant at midnight, the midnight prayer, and helping the needy and deprived people bring the best rewards, Imam Sadiq (as) said:

“The reward of every good deed has been mentioned in the Qur’an except the reward of the midnight prayer and none knows its reward but Allah.”

Then he recited this verse.4

However, this holy verse refers to the great and important reward of the true believers who have the signs and qualities mentioned in the previous two verses. With an interesting statement which denotes to the extraordinary importance of their reward, it says:

“And no person knows what (important reward) is hidden for them of the joy of the eyes...”

This extraordinary great reward is the recompense of the good deeds that they used to do. The verse continues saying:

“...in recompense for what (good) they were doing.”

The application of “no person knows” and the application of the Arabic phrase: ***/Qurrat-i-’a‘yun/*** (***of the joy of the eyes***) show the endless dignity of these rewards, specially with regard to this fact that the Arabic word ***/nafs/*** has been mentioned in the form of an undefined noun and with a negative style which denotes to generality and it encompasses all of the souls, even the Divine near-stationed angels and the friends of Allah.

The application of the Arabic phrase: ***/qurrat-i-’a‘yon/*** (***of the joy of the eyes***) without annexation to the word /nafs/ points to this fact that these Divine bounties, which have been appointed for the abode of Hereafter as the rewards of the true believers, are in such a state that they are the cause of the joy of the eyes of everybody.

The Arabic word ***/qurrah/*** is derived from /qurr/ in the sense of ‘cold’ and ‘coolness’, and since it is known that the tear of joy is cold and the tear of sorrow is warm, then the application of ***/qurrat-i-’a‘yon/*** in the Arabic language means something that causes the man’s eyes to become cold; that is, it makes the tear of joy flow down from his eyes, and this is a tender allusion for the utmost happiness.

A Few Traditions Upon Midnight Prayer

1- Imam Sadiq (as) in a tradition said:

*“There is not any good deed but there has been stated a reward for it except the midnight prayer that Allah, the Mighty, has not stated its reward for the sake of its importance and He has said: ‘And no person knows what (important reward) is hidden for them of the joy of he eyes...’”*5

But besides all of these things, as we said before, too, the world of Hereafter is an extraordinary vaster world than this world, and it is even vaster than the life of this present world comparing the world of foetus in Mother’s womb, and in principle, its vastness is not comprehensible for us, the prisoners of this

world, and it is not imaginable for anyone.

We only hear something about it and see an adumbration of it from far distance, but it is impossible for us to understand its importance until we get a kind of seeing and understanding resembled to that of that world, as supposing the child in the mother's womb had a complete intellect and wit he could never understand the merits and bounties of this world.

This very meaning has been cited about the martyrs in the way of Allah.

When a martyr falls on the ground, the ground says:

"Well done for the pure soul that flies from a pure body. This glad tiding is for you that you will have a thing that no eye has seen, no ear has heard, and no man's heart has ever perceived."[6]

2- The Messenger of Allah (S) said:

"The two-unit prayer that a person establishes in the middle of night is better for him than the world and what is in it; and if it were not difficult for my Ummah I would certainly enjoined those two on them."[7]

Imam Rida (as) said:

"Be aware of the midnight prayer.

There will not be any servant who gets up at the end of night and establishes eight units of night prayer, two units of Shaf' prayer, and one unit of Watr prayer and in his Qunut (personal prayer) seventy times asks forgiveness from Allah except that Allah will save him from the punishment of the grave, the punishment of the Fire and prolongs his lifetime, and enlarges his living for him."

Then he (as) said:

"The houses wherein night prayer is established at night, its light glitters for the inhabitants of the heaven in the same way that the light of stars glitters for the inhabitants of the earth."[8]

Surah As-Sajdah – Verse 18

أَفَمَن كَانَ مُؤْمِناً كَمَن كَانَ فَاسِقاً لاَ يَسْتَوُونَ

18. "Is he then who is a believer like him who is a transgressor? They are not equal."

The way of comparison is one of the best educational ways. In this verse, the comparison which was mentioned in former verses is made more clear.

It says:

“Is he then who is a believer like him who is a transgressor? They are not equal.”

This sentence has been stated in a positive interrogation with a negative form the answer of which emerges from the intellect and nature of any person indicating that these two are never equal. Yet, in order to emphasize, the Qur’an specifies this inequality.

In this verse, the Qur’anic word ***/fasiq/*** (***transgressor***) has been mentioned versus /mu’min/ (believer), and this is an evidence for the fact that the Arabic word ***/fisq/*** has a vast scope of meaning which encompasses both infidelity and other sins.

This word originally is taken from the Arabic phrase /fasaqat–i�–�amarah/ (the fruit has come out from its cover, or the stone of the date has separated from the date and has come out from it).

Then it has been used for coming out from the obedience of the command of Allah and wisdom; and we know that whoever blasphemes or commits a sin has come out of the command of Allah and wisdom.

This point is also notable that as long as a fruit is inside its cover it is safe, but when it comes out from its cover it will decay. Therefore, when a person becomes a transgressor, he has indeed become decayed.

A group of great commentators concerning this verse have cited that one day Walid–ibn–‘Aqabah told Hadrat Ali (as):

“I am more elegant than you from the point of tongue, and my sword is sharper than yours.”

(He wanted to say, as he thought, he was better than him (as) both in speech and fighting.) In answer to him, Imam Ali (as) said:

“It is not such that you say, O’ evil–doer!”

(He implicitly said that he was the same person that at the time when he was gathering alms from the tribe of Ban–il–Mustalaq he accused them to opposition against Islam and Allah rejected him and called him evil–doer in Surah Al–Hujurat, No. 49, verse 7 where the Qur’an says:

“O you who believe! If an evil-doer comes to you with a report, look carefully into it...”

This tradition has been cited in Majma‘ul–Bayan by the Late Tabarsi, in the Commentary of Qurtabi, and in Rouh–ul–Bayan by Fadil–i–Barsu’i.

It is notable that we recite in ‘’Usd–ul–Qayah fi Ma‘rifat–is–Sahabah’ that there is no contradiction between the commentators of the Qur’an that this recent verse (49:7) has been sent down about Walid–ibn–‘Aqabah in the event of the tribe of Ban–il–Mustalaq.

Surah As-Sajdah – Verses 19-20

أَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَي نُزُلاً بِمَا كَانُوا يَعْمَلُونَ

وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوَاهُمُ النَّارُ كُلَّمَآ أَرَادُوا أَن يَخْرُجُوا مِنْهَآ أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّذِي كُنتُم بِهِ تُكَذِّبُونَ

19. "As for those who believe and do righteous deeds, the gardens (of bless) are their abiding-place, and entertainment for what they used to do."
20. "And as for those who transgress, their abode is the Fire. Whenever they desire to go out of it, they shall be brought back into it, and it shall be said to them: 'Taste the chastisement of the Fire which you used to deny'."

In the previous verse (No. 18) it was simply asked whether a believer and an evil-doer are equal. The above verse explains the fate of both of them.

It says:

"As for those who believe and do righteous deeds, the gardens (of bless) are their abiding-place..."

Then it implicitly adds that these gardens of abiding-place are the means of Allah's entertainment instead of the good deeds they did.

The verse continues saying:

"...and entertainment for what they used to do."

The Arabic word ***/nuzulan/*** is usually used for something which is provided for the guest. This is a narrow indication for this reason that the believers will ceaselessly be entertained in Paradise like some guests, while the people of the Hell, as will be said through the next verse, are like some prisoners that whenever they wish to come out from it they will be brought back into it.

And if we see that Surah Al-Kahf, No. 18, verse 102 says:

"...Verily We have prepared Hell for the infidels to be entertained (therein)"

it is, indeed, from the kind of

"...give tiding to them of a painful chastisement."

This indirectly says that instead of entertaining them they will be punished and instead of giving them glad tidings it threatens them.

Some commentators believe that /nuzul/ (an entertainment) is the first thing by which a new entered guest is entertained. Thus, it is a tender indication to this fact that the gardens of bless as their abiding–place, with all the bounties therein, are the first entertainment of these Divine guests, and after them there will be many other merits of which no one is aware but Allah.

The application of the Qur'anic phrase: ***/lahum jannatun/*** can be a hint to this matter that Allah does not give them these gardens as a loan, but they will be in their possession eternally, in a way that the probability of the transience of these bounties never disturbs the calmness of their thought.

The next verse speaks about the opposite group who disobey Allah, where it says:

"And as for those who transgress, their abode is the Fire..."

They will be prisoners in this terrible abode forever in a way that:

"...Whenever they desire to go out of it, they shall be brought back into it, and it shall be said to them: 'Taste the chastisement of the Fire which you used to deny'."

Again we see here that the Divine punishment has been appointed for infidelity and rejection, which is a recompense for one's deed. This matter points to this fact that faith alone is not enough but it must be a motive for action, while disbelief alone is enough for the punishment although there is not any action accompanied with it.

Surah As-Sajdah – Verse 21

وَلَنُذِيقَنَّهُم مِنَ الْعَذَابِ الأَدْنَي دُونَ الْعَذَابِ الأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ

21. "And indeed We make them taste of the nearer chastisement (in this world) before the greater chastisement (in Hereafter) that haply they may return (to Allah)."

The worldly punishment is both near and small, while the punishment of Hereafter is both far and great. The Messenger of Allah (S) said:

*"The purpose of **/'a□abil 'adna/** (**the nearer chastisement**) is afflictions, sicknesses, and labours that man face with in this world."*[9]

So, following the discussion mentioned in previous verses about the sinners and their painful punishment, in this verse the Holy Qur'an points to one of the secret favours of Allah concerning them which is exactly the small and awakening punishments of this world in order that it shows that Allah

never wishes that His servants may be involved in the eternal punishment; for this reason He uses all the awakening means for their deliverance.

He sends the Divine messengers; He sends down heavenly Books; and He gives blessings. So, such evil-doers will not have any fate but the Fire of Hell. It says:

“And indeed We make them taste of the nearer chastisement (***in this world***) ***before the greater chastisement*** (***in Hereafter***) ***that haply they may return*** (***to Allah***)***.”***

Certainly, the Qur’anic phrase ***/‘a□ab-il-’adna/*** has a vast meaning which envelops many of the probable meanings that the Islamic commentators have separately mentioned upon its commentary. Among them is that its purpose is the afflictions, pains, and troubles.

Or it is the violent famine and draught that the pagans were faced with in Mecca for seven years, so terribly that they had to feed from corpses.

Or it is the hard stroke that they received in the Battle of Badr; and the like of them.

But some commentators have thought that the purpose of it may be ‘the punishment of grave’ or ‘the chastisement in Raj‘at (return to life in this world after death). This idea does not seem correct, because it is not consistent with the Qur’anic holy sentence ***/la‘allahum yarji‘un/*** (***haply they may return*** (***to Allah***))***.***

This matter must be noted, of course, that there are some sudden chastisements in this world, too, that when they come the doors of repentance will be shut. This chastisement is the unchangeable punishment which comes for the incorrigible persons to annihilate them, and, of course, as a subject this kind of chastisement is not naturally inside the discussion of this verse.

The Qur’anic phrase ***/‘a□ab-il-’akbar/*** (***the Divine greater chastisement***) refers to the punishment of the Hereafter Day, which is greater and more painful than any other chastisement.

The reason why the word ***/’adna/*** (***nearer***) is mentioned versus /’akbar/ (greater) while the word ***/’adna/*** must be said either versus /’ab‘ad/ (farther), or /’asqar/ (smaller) versus /’akbar/, there is a point in it that some commentators have explained it.

The punishment of the world has two qualities: it is small and it is near; and at the time of threat it is not appropriate that its being small to be emphasized but its being near is emphasized.

And the punishment of the Hereafter Day has also two qualities: it is far and it is great, and concerning that it is appropriate that it should be emphasized on its ‘being great’, not on its ‘being far’.

The application of the Arabic word ***/la‘alla/*** (***haply***) at the end of the verse, as we said before, is for the sake that tasting the chastisements that are given as warnings are not the whole sufficient cause for

awakening, but it is a part of the cause, and it needs preparation and a receptive ground without which there will not come any result. So the word /la‘lla/ points to this fact.

By the way, hereby one of the important philosophies of the existence of afflictions, disasters, and calamities, which is very sensitive in the discussions concerning Monotheism, theology, and justice of the Lord, will be made clear.

Not only in this verse, but also in some other verses of the Qur’an this fact has been pointed out, including Surah Al-’A‘raf, No. 7, verse 94 which says:

“And We did not send a prophet in any town but We overtook its people with distress and affliction that they might humble themselves.”

Surah As-Sajdah – Verse 22

وَمَنْ أَظْلَمُ مِمَّن ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَآ إِنَّا مِنَ الْمُجْرِمِينَ مُنتَقِمُونَ

22. “And who is more unjust than he who is reminded of the signs of his Lord, then he turns away from them? We shall take vengeance upon the guilty.”

Turning away from the revelations of Allah is a crime, and the guilty will be involved in the Divine vengeance.

This verse implies that if none of the awakening means, even the punishment of Allah, is of no avail, there will be no way but the Divine vengeance upon this group of people who are the most unjust ones.

Therefore, the verse says:

“And who is more unjust than he who is reminded of the signs of his Lord, then he turns away from them? We shall take vengeance upon the guilty.”

These people, in fact, are those ones on whom the Divine merits and blessings have not affected, nor do His punishment and affliction give them as a warning. Therefore there is not any one more unjust than them, and if they are not taken vengeance of, then of whom vengeance must be taken?

It is clear that, regarding the former verses, the purpose of ‘the guilty’ here is the deniers of Origin or Resurrection and the faithless sinners.

The verses of the Qur’an have repeatedly introduced a group of people as the most unjust ones, though the form of the sentences is different, but, in fact the root of them all returns to infidelity, polytheism and disbelief. Therefore, the usage of ‘the most unjust’, which is a superlative form, is not improper.

The application of the Arabic word ***/□umma/*** in the above verse, which is usually used for distance, may point to this fact that such persons will be given enough respite here in order to search, and their first oppositions will not bring the vengeance of Allah (s.w.t.). But after the end of sufficient respite, they will deserve the Divine vengeance.

By the way, it must be noted that the application of 'vengeance' from the point of Arabic lexicon means 'to punish', though in daily usages the concept of 'healing the heart' is understood from it but this meaning is not found in its main lexicographical concept.

This meaning has numerously been applied in the Holy Qur'an in respect of Allah, the Mighty, while He is above these concepts and He acts only according to His Wisdom.

1. Surah Al-An'am, No. 6, verse 28
2. It should be noted that the above verse is the first verse of 'obligation prostration in the Qur'an, and all of it is recited or is heard it is obligatory that one prostrates. Of course, ablution is not necessary in it but the obligatory precaution is in that the forehead should be put on something upon which prostration is correct.
3. Surah Maryam, No. 19, verse 58
4. Majma'-ul-Bayan, Al-Mizan, and Burhan, following the verse.
5. Majma'-ul-Bayan, Following the verse.
6. Majma'-ul-Bayan, following verse 171 from Surah 'Al-i-'Imran, No. 3
7. Kanz-ul-'Ummal, Vol. 7, No. 21405, P. 785 (published in 18 Vols.)
8. Bihar-ul-'Anwar, Vol. 87, P. 161
9. Nur-uth-Thaqalayn and Kanz-ud-Daqa'iq, the commentaries

Section 3: Similitude of Moses' Missions

Surah As-Sajdah – Verse 23

وَلَقَدْ ءَاتَيْنَا مُوسَي الْكِتَابَ فَلاَ تَكُن فِي مِرْيَةٍ مِن لِّقَآئِهِ وَجَعَلْنَاهُ هُدًي لِبَنِي إِسْرَآئِيلَ

23. "And certainly We gave the Book (Torah) to Moses, so be not in doubt of his receiving it and We appointed it guidance for the Children of Israel."

There should not be any doubt about the heavenly leader:

"So be not in doubt".

However, the Torah was sent down for the guidance of the Children of Israel, not for mankind:

"…a guidance for the Children of Israel."

This verse briefly points to the story of Moses (as) and the Children of Israel in order to console the Prophet of Islam (S) and the early Muslims, and to invite them to patience and perseverance in the face of the polytheists' denials, rejections and hindering in the affairs.

It is also a glad tidings for the believers that at last they would overcome this group of obstinate disbelievers, as the children of Israel overcame their enemies and became leaders throughout the earth.

In view of the fact that Moses (as) is a great prophet in whom both the Jews and Christians believe, from this point of view this matter can be a motive for the People of the Book to move toward Qur'an and Islam.

At first the verse says:

"And certainly We gave the Book (Torah) to Moses, so be not in doubt of his receiving it..."

Then it continues saying:

"...and We appointed it guidance for the Children of Israel."

Commentators have some discussions that to whom the pronoun in the Qur'anic phrase ***/min liqa'ihi/*** returns, and there are seven probable interpretations about it.

That which seems nearer to the fact among them is that it returns to 'Book' (the Torah, the heavenly Book of Moses), and it is the object of the sentence and Moses is the subject of it.

Therefore, the whole sentence means:

"You should not be in doubt that Moses met the heavenly Book and he received it which had been revealed to him from the side of Allah."

The vivid evidence for this commentary is that there are three sentences mentioned in the above holy verse.

The first and the last sentence surely speak about the Torah. Thus, it is appropriate that the middle sentence also follows the same meaning, not that it speaks about the Hereafter or the Qur'an, in this case it will be a parenthetical clause, and we know that a parenthetical clause is opposite to the apparent and it must not be mentioned unless it is needed.

The only question that remains in this commentary is the word /liqa'/ used concerning the heavenly Book, because this word has often been used in the Qur'an with the term 'Allah', or 'Rabb', or Hereafter and the like, and it refers to the Resurrection.

It is for this reason that some commentators have preferred this probability here to say that the above verse at first speaks about the descent of the Torah to Moses, and then it commands the Prophet of

Islam (S) that he should not doubt in /liqa'allah/ and the subject of Resurrection, and again it returns to the subject of Torah.

But it should be admitted that, in this case, the relationship between the sentences of this verse will utterly be disturbed and it ruins the flowing of it.

It must be noted, however, that though the word /liqa'/ has not been used in the Qur'an about the receiving a heavenly Book, the words /'ilqa'/ and /talaqqi/ have repeatedly been used in this sense, as the Qur'an says:

"Has the reminder been made to light upon him (Muhammad) from among us?..."[1]

and in the story of Solomon and the Queen of Sheba we recite when Solomon's letter reached her, she said:

"...Verily there has been thrown unto me a noble letter."[2]

And in this very Surah, verse 6, concerning the Qur'an we recite:

"And most surely you receive the Qur'an from One All-Wise, All-knowing."

And in Surah 'Isra', No. 17, verse 13 we recite:

"...We shall bring out for him a book which he will find wide open."

From the whole of what we said the preference of this commentary to other probabilities mentioned about the above verse is made clear.

But in any case, it is necessary to note this matter that the holy Prophet (S) had no doubt in these issues, but these kind of meanings are usually for emphasis upon the subject and also a lesson for others.

Surah As-Sajdah – Verse 24

وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ

24. "And We appointed from among them leaders who guided (people) by Our command, when they endured patiently, and they were quite certain of Our signs."

The appointment of Divine leaders is among the rights of Allah (s.w.t.).

Certainty and patience with perseverance are two necessary conditions for leadership. (A leader must have certainty in the aim and he must have patience and perseverance until the last moment.)

Therefore, this verse points to the honours that the children of Israel obtained under the shade of perseverance and faith in order that it can be a lesson for others.

It says:

"And We appointed from among them leaders who guided (people) by Our command, when they endured patiently, and they were quite certain of Our signs."

Here the Holy Qur'an counts two things as the secrets and conditions of leadership: one is proving faith and certainty to the Divine verses, and the other is patience and perseverance.

This matter is not allocated to the Children of Israel; it is a lesson for all nations and for the Muslims in all times. They must strengthen the basis of their own certainty and do not fear from the difficulties found in the way of confirming the line of Monotheism. They must have patience and perseverance in order to become the leader of the nations throughout the history of the world.

The Qur'anic term ***/yahdun/ (they guide)*** is used in the simple present tense, and also the term /yuqinun/ (they are certain) which is in the simple present tense, too, are two evidences for the continuation of these two qualities throughout their lifetime since the subject of leadership is not far from difficulties even for a moment and in every step the godly leader of people encounters a new problem against which he must permanently struggle by the power of certainty and perseverance and continue the line of guidance by Allah's commandment.

It is notable that the subject of guidance is conditioned to 'Allah's command' and the Holy Qur'an says:

"Who guided (people) by Our command"

and the important thing in the subject of guidance is this very thing that it originates from the command of Allah, not from the people's affair and the desire of the self, nor imitation from this and that.

Considering the contents of the Qur'an, Imam Sadiq (as) in his expressive tradition, divides leaders into two kinds: The first are the leaders who undertake the leadership of people by the command of Allah, not by people's affair.

They always give priority to the command of Allah, the Almighty, the Wise, rather than their own affairs and they consider Allah's commandment above their own command.

But the second kind are the leaders who invite others to Fire and give priority to their own command before the command of Allah. They act according to their own carnal desire and against the Book of Allah.[3]

Whether the Qur'anic word ***/'amr/ (command)***, here, is a religious command (the Divine commandments in religion) or a genetic command (the influence of Divine command in the world of creation), the

apparent of the holy verse leads to the first meaning and the interpretations of the traditions and commentators indicate to this very meaning, too. But some of the great commentators have taken it with "***genetic command***."

Explanation: In the verses of Qur'an and Islamic traditions Guidance has been rendered into two meanings: Showing the way, and taking a person to what he demands (causing him to reach the destination).

The guidance of the Divine leaders is also done by both those ways. Sometimes they suffice only to enjoinment and prohibition but sometimes, by innate influence inside the receptive hearts, they cause them to reach educational aims and spiritual positions.

Patience and Perseverance in Divine Leaders

In the holy verses under discussion, there are two qualities mentioned for the Divine leaders: the first is patience and perseverance, and the second is Faith and certainty to Divine verses.

This patience and perseverance, mentioned in the above, has a lot of branches.

Sometime it is for the afflictions that come to a person.

Sometimes it is in the fact of the freedom which may be given to his friends and advocators.

Sometimes it is alongside of the slanders, ill-talks and profanities that are done against sacred things.

Sometimes it is from the side of malevolent persons.

Sometimes it is from the side of ill-wishing ones.

Sometimes it is from the side of ignorant people.

Sometimes it is from the side of a group of knowledgeable wrong-doers.

In short, an aware leader must always show patience and perseverance in the face of all these difficulties and other than them. He must never go out from the centre of events. He must not be impatient nor does he complain. He should not lose his control. He must not become hopeless. He must not be anxious nor regretful. Such a leader can gain his goal.

There is a conclusive and interesting tradition in this regard narrated from Imam Sadiq (as).

Once he (as) told one of his close companions:

"He who shows patience, is patient for a short time (and after it there comes victory); and he who is impatient, he also shows impatience for a short time (and its fruit is failure)."

Then he said:

"You should be patient in all your affairs, because Allah, the Almighty, has appointed Muhammad (S) to prophecy and commanded him to patience and perseverance, and He told him to show patience in the face of what they say and if it is necessary he may separate from them, but not a separation that hinders his invitation unto the Truth.

Here is the Qur'an's saying:

'And have patience with what they say, and leave them with noble (dignity)'."[45]

He also told him to do good instead of their bad actions. It is in this case that those who are his enemy will become as his sincere friends.

The Qur'an in this regard says:

"And not alike are the good and the evil. Repel (evil) with what is best, when lo! He between whom and you was enmity would be as if he were a warm friend."[6]

Then he (as) added:

"The Prophet (S) showed patience and perseverance so much so that they threw the kinds of arrows of calumny towards him. (They called him mad, sorcerer, and poet and belied him his prophethood.) The breast of the Prophet (S) became straitened because of their words and Allah sent down this verse to him, saying:

'And certainly We know that your breast straitens at what they say,'
'Therefore celebrate the praise of your Lord and be of those who make obeisance',[7]

because these acts of worship comfort you."

"Again they rejected him and accused him. He became sad. Allah sent this verse to him indicating that He knew that their words had made him sad, but he should know that their aim was not to belie him, but those unjust people belied the verses of Allah.

The Holy Qur'an says:

'Indeed We know that what they say surely grieves you. Yet verily it is not you (that) they belie, but the unjust deny the signs of Allah.'[8]
'Messengers indeed have been denied before you, but they, were patient on being denied and hurt, until Our help came unto them...'[9]

The Prophet (S) was again patient until they violated the limit. They uttered the Name of Allah badly and belied."

The Prophet (S) said:

“O Lord! I was patient in respect to myself, my family and my honour, but I can not be patient in the face of their slanders against Your Sacred Rank.”

Again Allah commanded him to be patient and said:

“And certainly We created the heavens and the earth and what is between them in six periods and there touched Us not any fatigue.”[10]

Then Imam Sadiq (as) adds:

“After that, the Prophet (S) was patient in all cases and for all difficulties, and this patience caused that Allah gave him glad tidings that there would be some Imams (leaders) in his family (his progeny), and He recommended those Imams to be patient, too.[11]*”*

“It was here that the Prophet (S) said:

‘Patience for the Faith is like head for the body’.

And finally this patience and perseverance caused him to overcome the polytheists and the Divine command was issued that he could take vengeance of those transgressors who were not worthy of guidance, so they were killed by the Prophet (S) and his followers. This was their recompense in this world, in addition to the rewards of the Hereafter.”

Then Imam Sadiq (as) said:

“He who is patient and counts it for Allah, will not go out of the world until the time when Allah enlightens his eyes with the defeat of his enemies, besides the rewards that He will store for him for the Day of Hereafter.”[12]

Surah As-Sajdah – Verse 25

إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ

25. “Verily your Lord will judge between them on the Day of Resurrection concerning that wherein they used to differ.”

To judge between people for what they differ in is one of the affairs of Lordship in Hereafter.

Since the Children of Israel, like other nations, after these true leaders discarded among them and went different ways so that they caused people to separate into various groups, in the verse under discussion, the Holy Qur’an, in a threatening tone, says:

"Verily your Lord will judge between them on the Day of Resurrection concerning that wherein they used to differ."

And in the Hereafter Day everybody will be recompensed for his own deed.

Yes, the origin of discords is always when the Truth is mixed with desire and wishes, and since the Hereafter is a Day when the desires will be colourless and vanished, and the truth will be manifest in the same form that it is, by His command, Allah will put an end to the dissensions. And this is one of other philosophies of Resurrection.

Surah As-Sajdah – Verse 26

أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِنَ الْقُرُونِ يَمْشُونَ فِي مَسَاكِنِهِمْ إِنَّ فِي ذَلِكَ لآيَاتٍ أَفَلاَ يَسْمَعُونَ

26. "Does it not point out to them the right way, how many of the generations, in whose abodes they go about, did We destroy before them? Verily in that are signs: do they not then hear?"

The people of Mecca were aware of the destruction of the former nations and the remaining traces of theirs existed in the roads wherein they used to pass by, but they did not take an example.

The previous verses contained threats upon the faithless sinners, and the verse under discussion is also an explanation and a completion upon this threat.

It says:

"Does it not point out to them the right way, how many of the generations, in whose abodes they go about, did We destroy before them?..."

The afflicted lands of 'Ad and Thamud and the ruined cities of the People of Lot were located on their way towards Syria.

These lands were once the central place of some powerful nations who were also misguided and polluted. Their prophets constantly warned them, but they did not change their manner and, finally, the Divine punishment annihilated them.

Whenever they pass across these lands they hear the shout of the gravels of that desert and the sounds of their ruined castles which have hundred tongues and reiterate the result of infidelity and pollution for them, but they react as if they have entirely lost their hearing ears.

Therefore, at the end of this noble verse, the Holy Qur'an continues saying:

"...Verily in that are signs: do they not then hear?"

Surah As-Sajdah – Verse 27

أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَآءَ إِلَي الأَرْضِ الْجُرُزِ فَنُخْرِجُ بِهِ زَرْعاً تَأْكُلُ مِنْهُ أَنْعَامُهُمْ وَأَنفُسُهُمْ أَفَلاَ يُبْصِرُونَ

27. "Have they not seen that We drive the water to the parched land and We bring forth thereby crops of which their cattle and themselves eat? Will they not then see?"

The training method of the Holy Qur'an is that for guiding people it uses some of the natural transformations.

The movement of the clouds which have moist, and the rainfall in the zones far from the sea, is not casual, but it is done by the Wise will of Allah.

This verse points to one of the most important bounties of Allah which is the cause of cultivation of all lands and the means of the life of all living creatures, in order to make clear that in the same manner that Allah, the Almighty, is able to destroy the habitable lands of the transgressors, He can flourish the ruin and dead lands, too, and bestow all kinds of merits on His servants.

It says:

"Have they not seen that We drive the water to the parched land and We bring forth thereby crops of which their cattle and themselves eat? Will they not then see?"

The Arabic term ***/juruz/*** means a land where plants have been rooted out from, or, in other words, there grows no plant from it. It is originally derived from /jaraz/ with the sense of 'to cut off' and 'to chop off'. As if any kind of plant had been cut off from such a land, or the land itself had cut those plants.

It is interesting that the Arabic phrase ***/nusuq-ul-ma'/*** (***we drive the water***) has been applied here. This indicates that for its heaviness the nature of water appropriates that it stays on the land and in ditches, and because of its being liquid it must naturally go down in the depth of the ground, but when Allah's command comes, it loses its nature and changes into some light vapour which goes everywhere by the blow of an ordinary simple wind.

Yes, these very pieces of cloud that are in the sky are some large seas of sweet water which, by Allah's command and by the help of winds, are sent toward the dry lands.

Verily if rain did not fall a great deal of lands would not receive a drop of water, even if supposing there were some rivers full of water they might not flow over them.

But now we see that by this grace of Allah there have grown some forests, plenty of trees and many plants on a lot of high mountains, in impracticable slopes and high hills.

This wonderful power of natural irrigation is found only in the nature of rain, and nothing else can afford it.

The Arabic word ***/zar'/*** has a vast meaning which envelops any plant and tree, though in applications it is sometimes used for trees.

The word 'cattle' is mentioned in this verse before 'men' and it may be for the sake that the cattle feed entirely from plants while men feed on both plants and the meat of cattle. Or for the sake that as soon as plants grow they are fit for the use of cattle, while the use of plants for men often postpones to later times when the plants deliver their seed and fruit to them to consume.

It is interesting that at the end of the verse the phrase:

"Will they not then see?"

is mentioned, while at the end of the previous verse the phrase:

"...do they not then hear?",

has come. This difference is for the sake that everybody sees the scene of lands that are quickened by the descent of rain by the eyes while they often hear the details concerning the former nations in the form of some news.

It is understood from then whole explanations of the two abovementioned verses that Allah says to this disobedient group that they may open their eyes and ears to see and hear the facts in order to contemplate that how one day He (s.w.t.) commanded the winds to rain the castles and buildings of the People of 'Ad and, on another day, He commands the same winds to take clouds toward the dead lands and cause them to become cultivated and green. Do they not yet submit to such a Power?

Surah As-Sajdah – Verses 28-30

وَيَقُولُونَ مَتَي هَذَا الْفَتْحُ إِن كُنتُمْ صَادِقِينَ

قُلْ يَوْمَ الْفَتْحِ لاَ يَنفَعُ الَّذِينَ كَفَرُوا إِيمَانُهُمْ وَلاَ هُمْ يُنظَرُونَ

فَأَعْرِضْ عَنْهُمْ وَانتَظِرْ إِنَّهُم مُنتَظِرُونَ

28. "And they ask: 'When shall be this Victory, if you are truthful?'"
29. "Say: 'On the day of Victory, the faith of those who disbelieve will not profit them nor will they

be respited'."

30. "Therefore turn away from them and wait, verily they, too, do wait."

And in view of the fact that the previous verses threatened the guilty to the Divine vengeance and gave glad tidings to the believers about their later leadership and victory, here the pagans proudly ask this question that when do these Divine promises and punishments will be fulfilled?

As the Qur'an says:

"And they ask: 'When shall be this Victory, if you are truthful?'"

Immediately after this, the Qur'an answers them and the Prophet (S) is commanded as follows:

"Say: 'On the day of Victory, the faith of those who disbelieve will not profit them nor will they be respited'."

That is, if your purpose is that you see the veracity of the Divine promises that you have heard from the tongue of the Prophet (S) and then you believe, that day is too late and that faith does not profit you.

It is understood from what was said that the purpose of the phrase /yaum-ul-fath/ (the day of victory) is 'the immediate punishment', i.e. the punishment which annihilates the pagans and will not give them respite to believe.

In other words, it is a kind of worldly punishment. So it is neither the punishment of the Hereafter nor the ordinary chastisement in this world but it is a punishment which, after completing the argument, puts an end to the life of guilty people.

Finally, in the last verse of this Surah (Surah As-Sajdah) the words are concluded with an expressive and meaningful threat.

Addressing the Prophet (S), it says:

"Therefore turn away from them and wait, verily they, too, do wait."

Now that neither glad tidings nor warning affect them, nor are they some logical and reasonable people that by observing the Divine signs in the expanse of creation know Him and do not worship other than Him, nor do they have a vigilant conscience that they hearken to the cry of Monotheism from inside their own soul, the Prophet (S) should turn away from them and wait for the grace of Allah and they, too, wait for the punishment of Allah, because they deserve only the punishment.

O Lord! Set us among those who by seeing the first signs of the truth submit to it and believe.

O Lord! Separate us entirely from the moods of pride, haughtiness, and obstinacy.

O Lord! Provide the perfect victory of the army of Islam over the army of disbelief as soon as possible.

1. Surah Al-Qamar, No. 54, verse 25
2. Surah An-Naml, No. 27, verse 29
3. Kafi, Vol. 1, P. 168
4. Surah Al-Muzammil, No. 73, verse 11
5. Al-Kafi, Vol. 4, P. 268
6. Surah Fussilat, No. 41, verse 34
7. Surah Al-Hijr, No. 15, verses 97 and 98
8. Surah Al-'An'am, No. 6, verse 33
9. Ibid verse 34
10. Surah Qaf, No. 50, verse 38
11. The verse under discussion
12. 'Usul-i-Kafi, Vol. 2, P. 72 (old edition), and Vol. 4, PP. 268-270 (New edition with Persian translation)

Surah Al-'Ahzab, Chapter 33

(The Clans)

No. 33 (Revealed at Medina)

73 Verses in 9 Sections

The Feature of the Surah Al-'Ahzab

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In The Name of Allah, The Beneficent, The Merciful

This Surah was revealed in Medina and contains seventy three verses.

In the fifth year of Hijrah the Jews of Medina, pagans of Mecca, and the hypocrites hidden amongst the Muslims united to fight against the Muslims. Then the Prophet (S) and his followers dug a deep ditch around Medina to defend against their attack.

This battle was designed by different groups and thus it was called 'The Battle of Clans', and since the Muslims dug a ditch in order to defend themselves, this battle became known as 'The Battle of Ditch'.

On the whole, seventeen verses of this Surah are about the Battle of clans, and since in verses 20 and 22, the Arabic word ***/'ahzab/*** (***the clans***) is used for three times, this Surah was called Al-'Ahzab (the clans).

In addition to the explanation concerning the Battle of Clans, there are some other matter mentioned in

this Surah about 'injurious assimilation', divorce in the Age of Ignorance, the ordinances of adoption (adopted son), the subject of veiling of women, and paying attention to Resurrection.

The Virtue of Surah Al-'Ahzab

All knowledgeable men of Islam believe that this Surah was revealed in Medina, and, as we said before, the whole verses of it are seventy three; and since a great part of this Surah refers to 'The Battle of Clans', the name of Al-'Ahzab has been chosen for it.

Upon the virtue of this Surah, it is sufficient that the holy Prophet of Islam (S) in a tradition said:

"Whoever recites Surah Al-'Ahzab and teaches it to his family members...will be secure from the chastisement of the grave."[1]

Imam Sadiq (as) in a tradition said:

"Whoever recites Surah Al-'Ahzab frequently, on the Hereafter Day, will be in the neighbourhood of Muhammad (S) and his Ahlul Bayt (as)."[2]

We have repeatedly said that these kinds of virtues and honours are not obtained by a mere recitation which is empty of any kind of contemplation and action. A recitation is needed that is the origin of contemplation, a contemplation that makes the horizon of man's thought so bright that the rays of which appear in his deeds.

1. Majma'-ul-Bayan, Vol. 8, P. 234
2. Ibid

Section 1: The Prophet Muhammad's Claim Upon the Souls of the Believers

Surah Al-'Ahzab – Verse 1

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَآ أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلاَ تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ إِنَّ اللَّهَ كَانَ عَلِيماً حَكِيماً

In The Name of Allah, The Beneficent, The Merciful

1. "O' Prophet! Be in awe of Allah and do not obey the disbelievers and the hypocrites; verily Allah is All-Knowing, All-Wise."

Occasion of Revelation

The Islamic commentators have cited different occasions of revelations here, all of which pursue one matter. One of them is that these verses have been revealed about Abusufyan and some of other chiefs of pagans and polytheists who, after the Battle of 'Uhud, asked permission from the Prophet (S) and entered Medina.

They came to the Messenger of Allah (S) accompanied with 'Abdillah-ibn-'Ubay and some others of their friends and said:

"O Muhammad! You may dispense with vilifying our gods (the idols: Lat, 'Uzza, and Manat) and say that they will intercede their worshippers and then we will desist from you, too, and you can explain about your God whatever you want."

This suggestion made the Prophet (S) inconvenient, so 'Umar stood up and addressing the Messenger of Allah, said:

"Let me kill them by my sword!"

The Prophet (S) said:

"I have given them security and such a thing is impossible."

But he (S) ordered that they should be sent out from Medina. The above holy verse was sent down and ordered the Prophet (S) not to heed such kind of suggestions.[1]

One of the most dangerous precipices on the way of the great leaders is the collusive suggestions that are offered from the side of the opponents. It is here that some deviate lines are created in front of the leaders which intend to send them out of the main road, and this is a great trial for them.

The pagans of Mecca and the hypocrites of Medina, for several times, tried to deviate the Prophet of Islam (S) from the line of Monotheism by their collusive suggestions, among which was the one that was said in the above occasion of revelation.

So, the first verses of Surah Al-'Ahzab were sent down and put an end to their evil plot, and invited the Prophet (S) to continue his decisive style in the way of Monotheism without the least collusion.

These noble verses totally give the Prophet (S) four important commands:

The first Divine Command: is in the field of piety and virtuousness which is a preliminary of any other good program.

It says:

"O' Prophet! Be in awe of Allah…"

The essence of piety is one's innate sense of responsibility and as long as this sense of responsibility does not exist, man will not go after any constructive program.

Piety is the motive of guidance and enjoying the Divine verses, as the second verse of Surah Al-Baqarah indicates, this Qur'an is the cause of guidance for the pious ones.

It is true that the last stage of piety will be earned after having faith and acting according to the commandment of Allah, but its primary stage is found before all of these issues, since if a man does not have the sense of responsibility in his self, he will not go to search about the prophets' invitation, nor does he hearken to their words. Even the issue of "repelling the probable harm", which the scholars of theology have mentioned as the foundation of effort for gnosis of Allah, is in fact a branch of piety.

The second command is about the negation of obeying the disbelievers and hypocrites. It says:

"…and do not obey the disbelievers and the hypocrites…"

For laying emphasis on this subject, at the end of the verse, the Qur'an says:

"…verily Allah is All-Knowing, All-Wise."

If Allah orders you to leave obeying them, it is according to His infinite Knowledge and Wisdom; because He knows how painful afflictions and numerous harms are hidden in this obedience and collusion.

However, next to piety and sense of responsibility, the first duty is wiping out the face of the heart from the strangers and eradicating the troublesome thorns from this area.

Surah Al-'Ahzab – Verses 2-3

وَاتَّبِعْ مَا يُوحَي إِلَيْكَ مِن رَّبِّكَ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيراً

وَتَوَكَّلْ عَلَي اللَّهِ وَكَفَي بِاللَّهِ وَكِيلاً

2. "And follow what is revealed to you from your Lord; verily Allah is aware of what you do."
3. "And rely on Allah, and Allah is sufficient as a Protector."

When you close a deviated way, you should let a clear way be open.

The verse says:

"And follow what is revealed to you from your Lord; verily Allah is aware of what you do."

Therefore, at first the evil of man's spirit must be sent out from inside of his soul so that the goodness substitutes it. In order that the seeds of flowers grow the thorns must be rooted out. At first the false gods must be dismissed and then the government of Allah, the Almighty, and the Divine system substitutes them.

And since there is a great deal of difficulties in the continuation of this way and there are many threats, plots, and hindrances in it, the fourth command is issued as follows:

"And rely on Allah, and Allah is sufficient as a Protector."

If a thousand enemies intend to kill the Prophet (S) he should not afraid since Allah, the Knowing, is his protector and his friend.

Apparently the addressee in these verses is the Prophet (S) but it is clear that the command itself is for the whole believers of the world. It is a prescription for salvation as well as a life-giving remedy in any age.

Some commentators have said that the Qur'anic phrase ***/ya'ayyuha/*** is special for the instances that the aim is to attract the attention of entire people though the addressee is only one person, and it is versus the Arabic word ***/ya/*** which is usually used in the instances that the aim is only the person who is addressed.2

And since in the verses under discussion the statement has begun with the phrase /ya'ayyaha/ it emphasizes the generality of the aim of these verses.

Another evidence for this meaning is the sentence which says:

"...verily Allah is aware of what you do."

The addressee in this sentence is in plural form. (Be careful)

Without saying, it is evident that the purpose of these commandments to the Prophet (S) is not that he had ever shown shortcoming in the subject of his virtuousness, and abandoning the obedience from the pagans and hypocrites, but these statements, from one side, has an emphasis on the duties of the Prophet (S) and, on the other side, they are some lessons for the whole believers.

Surah Al-'Ahzab – Verse 4

مَّا جَعَلَ اللَّهُ لِرَجُلٍ مِن قَلْبَيْنِ فِي جَوْفِهِ وَمَا جَعَلَ أَزْوَاجَكُمُ اللاَّئِي تُظَاهِرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ وَمَا جَعَلَ أَدْعِيَآءَكُمْ أَبْنَآءَكُمْ
ذَلِكُمْ قَوْلُكُم بِاَفْوَاهِكُمْ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ

4. "Allah has not made for any man two hearts within him, nor has He made your wives whom you divorce by Zihar your mothers: nor has He made your adopted sons your (real) sons these are the words of your mouths, and Allah tells you the Truth, and He guides unto the (right) way."

The heart and nature of man both incline to one thing, and whatever a person says or acts against it is his own personal hypocrisy, not the will of Allah.

(***Allah has not made …***)

In relation to the former holy verses that commanded the Prophet (S) that he should follow the Divine revelations, not from the pagans and hypocrites, the verses under discussion point to the result of obeying them indicating that following them invites man to a series of superstitions, falsehoods, and deviations, three of which have been stated in the verse under discussion.

At first, it says:

"Allah has not made for any man two hearts within him…"

Some of the commentators have cited upon the occasion of revelation of this part of the verse that at the Age of Ignorance there was a man named 'Jamil-ibn-Mu'ammar' who had a very strong memory. He claimed that there were two hearts within him that by either of them he could understand better than Muhammad (S), therefore, the pagans of Quraysh called him in Arabic: /ul qalbayn/ (The possessor of two hearts).

On the day of the Battle of Badr, when the pagans ran away, Jamil-ibn-Mu'ammar was also among them. Abusufyan saw him in the case that he was escaping while he was wearing one shoe on his foot and he had another one in his hand.

Abusufyan asked him what news he had, and he answered:

"The army ran away."

He said:

"Why do you have one shoe on your foot and just the other in your hand?"

Then Jamil-ibn-Ma'ammar answered:

“Verily I did not care it. I thought I had worn both of them on my feet. (*It became clear that, with that abundant claim, he was so giddy that he could not understand things as much as having even one heart*)*. Of course, the purpose of heart in these instances is wisdom.”*[3]

However, following pagans and hypocrites and leaving the obedience from Divine revelations, usually invites man to these superstitious subjects.

But besides these, this sentence has a deeper meaning, too, and it is that man has not more than one heart and it does not have capacity save for the love of one object of worship. Those who invite to polytheism and to numerous objects of worship must have numerous hearts in order to appoint each of them as a centre for the love of either of objects of worship.

In principle, a safe and sound person naturally has a single personality, and the line of his thought is a single line. He is the same in solitude and in society; in manifest and hidden; in outward and inward, and in thought and action, all of them must be the same.

The existence of any sort of hypocrisy and duality in the entity of man is an imposition upon him which contrasts the requirement of his nature.

Since man has no more than a heart, he must be a single centre of emotions, he must submit to one Law, he must have the love of one beloved, he must follow only one proper path in his life; he must parallel his manner with one party, otherwise, the variety of numerous ways and scattered aims may draw him to vanity and deviation from the path of natural Monotheism.

Upon the commentary of this verse, Amir-ul-Mu’mineen Ali (as) in a tradition said:

“The love of us and the love of our enemy do not assemble in one’s heart, since Allah has not appointed for a man two hearts within him, that he loves with one and hates with another. Then our lovers are sincere in the love for us in the same manner that gold becomes pure by fire.

Whoever desires to know this fact he may test his heart. Then if there is anything of the love of our enemy mixed with the love of us (*in his heart*) *he is not of us and we, too, are not of him.”*[4]

Therefore, a single heart is the place of a single belief and it also performs a single program, because man, in fact, can not believe in something but, in action, he separates from it.

In our time, there are some persons who have taken numerous personalities for them and say that they have done, for example, that action from the political view, and another action from the religious view, and something else from the social view and, thus, they often adjust their own contradictory deeds.

They are some hypocrites with ugly behaviour who intend to tread on the law of creation by these words. It is true that the sides of man’s life are different, but there should govern a single line over all of them.

Then, the Qur’an refers to another superstition of the Age of Ignorance, which is Zihar.

When they became inconvenient from their wife and wanted to express their hatred to her, they used to say:

“You are to me like my mother’s back.”,

and by this saying they considered her as their own mother and it was a divorce.

In the continuation of this verse, the Qur’an says:

“...nor has He made your wives whom you divorce by Zihar your mothers:...”

Islam has not agreed with this program of Ignorance, and has not appointed the ordinances of mother in respect of them, but it appointed a punishment for it.

The person who says this statement is not allowed to copulate with her wife until when he pays the necessary atonement, and if he did not give the atonement nor did he go to his wife either, by going to the religious judge, the wife can force him to do one of two things: either he must formally and according to the law of Islam divorce her and separate from her, or he must pay the atonement and continues their matrimonial life as before.

What a kind of statement is this that a man by saying:

“You are to me like my mother’s back”

to his wife she becomes as his mother? The relation of the mother and child is a natural relation and it never becomes true by a mere saying.

So, in Surah Al-Mujadalah, No. 58, verse 2 the Qur’an, in this regard, explicitly says:

“...their mothers are no others than those who gave them birth, and verily they utter a hateful word and a falsehood...”

And if their aim in saying those words was to separate from the wife, that was so in the Age of Ignorance and some of them divorced their wives in this way, separation from one’s wife needs not these ugly words. Can not the divorce be uttered by a proper statement?

Some of the commentators have said that in the Age of Ignorant, the act of Zihar did not work as a cause for the separation of a man and a woman from each other, but it caused woman to be in a state of an absolute suspense.

If it had been so, the criminality of this action would have been made clearer, because by uttering a meaningless saying he would absolutely cut the matrimonial relation with his wife without that the

woman could be divorced.5

Then the verse refers to the third superstition of the Age of Ignorance, where it says:

"...nor has He made your adopted sons your (real) sons..."

Explanation: In the Age of Ignorance there was a custom that some people would take some other children as their own children and adapted them as their own sons, and then, after it, they considered all the rights that a boy might have from his father for themselves.

For example, that by could inherit from his adopted father and the adopted father would be his heir, too, and the prohibition of step-mother (father's wife) or daughter-in-law (son's wife) was current among them.

Islam severely negated these illogical and superstitious rules, and as we will see later, in order to condemn this wrong custom, even the Prophet (S) married the wife of his adopted son, Zayd-ibn-Harithah, after that she obtained her divorce from Zayd in order to make it clear that these empty sayings could not change the facts, because the relation between father and son is a natural relation and it can never be obtained by utterances, agreements, and hollow claims.

Later we will explain that the Prophet's marriage with the divorced wife of Zayd caused a great tumult among the enemies of Islam and they used it in their evil propaganda against Islam, but those tumults were worthy in comparison with condemning that custom of the Age of Ignorance.

So, next to this sentence, the Holy Qur'an says:

"...these are the words of your mouths..."

You utter that so and so is my son, while you know in your heart that surely it is not so. These sound waves turn only in the vacant space of your mouth and come out and they never originate from your heartily belief. These are not any things but some falsehood, while the word of Allah is the Truth.

The verse continues saying:

"...and Allah tells you the Truth, and He guides unto the (right) way."

A true statement is a statement which adapts to a concrete reality or it is an agreement consistent with the interests of the whole matter, and we know that the reprobated subject of Zihar in the Age of Ignorance, or the subject of 'adapted son', which considerably ruined the rights of other children, was neither a concrete reality nor was it an agreement to protect the common interest.

Surah Al-'Ahzab – Verse 5

ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِندَ اللَّهِ فَإِن لَّمْ تَعْلَمُوا ءَابَآءَهُمْ فَإِخْوَانُكُمْ فِي الدِّينِ وَمَوالِيكُمْ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَآ أَخْطَأْتُم بِهِ وَلَكِن مَا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ اللَّهُ غَفُوراً رَحِيماً

5. "Call them after their (true) fathers, that is more equitable with Allah; but if you do not know their fathers, then they are your brethren in faith and your friends, and there is no blame on you concerning that in which you made a mistake, but what you do with intent of heart (you are responsible), and Allah is forgiving, Merciful."

In order to lay a more emphasis and making clear the correct and logical line of Islam, the Qur'an says:

"Call them after their (true) fathers, that is more equitable with Allah..."

The Arabic word ***/'aqsat/*** (***more equitable***) used here means that if you call them by adapted fathers' names it is just and by their real fathers' names is more equitable. As we have repeatedly said, this Arabic form of the word is sometimes used for the instances that the quality is not found in the opposite party.

For example, it may be said that: 'It is preferable that man might be cautious and does not put his life in danger'. This statement does not mean that putting life in danger is good, and to be cautious is better than that, but the purpose is to compare 'good' and 'bad' with each other.

And, in order to remove the pretexts, the Qur'an adds:

"...but if you do not know their fathers, then they are your brethren in faith and your friends..."

That is, the lack of knowing their fathers is not a reason for this that you put the name of another person as their father, but you can address them as your brethren in religion or as your friends.

The Arabic word ***/mawali/*** is the plural form of /maula/ and the Islamic commentators have mentioned several meanings concerning it.

Some of them have taken it in the sense of 'friend' and some others have meant it 'the slave who has become emancipated', (because some of the adapted sons were the slaves who were bought and then they were emancipated and since they were in the favour of their possessors they were called as their adapted sons).

This point should also be noted that the application of /maula/ in these instances, that he was an emancipated slave, was for the sake that after emancipation they would keep their relation with the possessor, and, from legal point, this relation might somehow substitute the relationship, and it is called

in Arabic ***/wula'-i-'itq/.***

Some Islamic narrations denote that Ziyd-ibn-Harithah was called as Ziyd-ibn-Muhammad after that the Prophet (S) emancipated him, until when the above verse was sent down and from then on the Prophet (S) told him:

"You are Ziyd-ibn-Harithah",

and people called him '*Maula Rasulullah*'.6

Also it is said Abu-Hathifah had a slave by the name of 'Salim'. He emancipated him and called him as his son. When the above mentioned verse was sent down he was named as Salim-Maula-'Abi-Hathifah.7

But in view of the fact that it happens that, as the result of former custom, or mistake in recognition of individual's linage, a person may be ascribed to other than his father, and this is out of the realm of his authority, Allah, the Just, the Wise, will not punish such a person.

Therefore, at the end of the verse, the Qur'an says:

"...and there is no blame on you concerning that in which you made a mistake..."
"...but what you do with intent of heart (you are responsible), and Allah is forgiving, Merciful."

Allah will forgive what happened in the past and what you may do by mistake, err, and forgetfulness, but if after the revelation of this ordinance you oppose it intentionally and optionally and call persons by other than the name of their fathers so that you continue the wrong custom of 'adopted son' and 'adopted father' Allah will not forgive you.

Some commentators have said that 'mistake' envelops those instances that someone does call affectionately unto another one 'son', or for the sake of reverence he says 'father'.

Of course, it is correct to say that these meanings are not 'sin', but not for the sake of mistake, but for the sake that these meanings are used ironically and metaphorically, and its frame of reference is usually mentioned with them. The Qur'an negates the real applications in this field, not the metaphorical ones.

Surah Al-'Ahzab – Verse 6

النَّبِيُّ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ وَأُوْلُوا الاَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلاَّ أَن تَفْعَلُوا إِلَى أَوْلِيَآئِكُم مَّعْرُوفاً كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا

6. "The Prophet is closer to the believers than their own selves, and his wives are (as) their

mothers, and blood-relations among each other have closer personal ties, in the Book of Allah, than the believers and the emigrants, except that you do some good to your friends, this (***ordinance***) ***is written in the Book."***

It is cited in Majma'-ul-Bayan, the commentary, that the holy Prophet (S) had appointed brethren knot between Muslims (the Emigrants and the Helpers) in a way that they inherited each other as real brothers, because at the beginning the Emigrants were far from their homes, properties, and relatives and the brethren knot could compensate these instances.

Then the verse was sent down and cancelled such kind of heritage and implied that the criterion of a person to inherit is relationship.

So, when Islam expanded and the former communications gradually came forth, this ordinance was not necessary to be continued.

The above verse was revealed and cancelled the system of brethren-knot which was used to be substitute of linage and set the ordinance of heritage and the like special to the real relatives.

Therefore, though the system of brethren was an Islamic system, (opposite to the system of 'adopted son' which was a system in the Age of Ignorance), it ought to be cancelled after removing the extraordinary conditions, and it did.

But in the verse under discussion, before mentioning this point, two other ordinances are referred to as a premise, saying that the Prophet (S) is closer to the believers than their own selves and his wives are as their mothers.

The verse says:

"The Prophet is closer to the believers than their own selves, and his wives are (***as***) ***their mothers..."***

Thus, the Prophet (S) was as father and his wives were as mothers for the believers but they did not inherit from them, then how can it be expected that adopted sons become some heirs?

Then the verse adds:

"...and blood-relations among each other have closer personal ties, in the Book of Allah, than the believers and the emigrants..."

Yet, in the meanwhile, for the sake that the way might not be entirely closed to the Muslims and they can leave something as heritage for their friends and those in whom they are interested, even it is by the way of bequest due to one third of the property, at the end of the verse the Qur'an adds:

"...except that you do some good to your friends..."

In order to emphasize on all former ordinances, or on the recent ordinance, the holy verse implies that this ordinance is recorded in the Divine Book, (The Protected tablet or the Holy Qur'an).

It says:

"…this (ordinance) is written in the Book."

What does 'the Prophet is closer to the believers' mean?

In this verse, the Qur'an has mentioned the precedence of the Prophet (S) to Muslims in an absolute manner. Its concept is that in all the things that man has authority unto him; the Prophet (S) is also closer to him than his own self.

Some commentators have rendered it to the subject of 'management of social affairs' or 'precedence in the subject of judgment' or 'obedience for the command', but there is not, in fact, any evidence for restriction in each of these three things.

And if we see that in some Islamic narrations 'precedence' has been rendered into 'government', in fact, it is the statement of one of the branches of this precedence.[8]

Therefore, it must be said that the holy Prophet of Islam (S) was closer to any person than his own self not only in social affairs, but also in personal and private affairs, and in affairs of government, and judgment and invitation, so that the will and desire of the Prophet (S) is prior to the will and desire of all men.

This subject must not be the cause of wonder, because the Prophet (S) is infallible and he is Allah's agent. He does not think of anything save of goodness and interest of the society and individuals. He never follows the carnal desire.

He never gives priority to his own benefits rather than to those of others. On the contrary, his programs are always alongside the benefits of human beings and self-sacrifice for them.

This precedence is, in fact, a branch of the precedence of Allah's will, because whatever we have belongs to Allah.

Moreover, a man can reach the peak of faith when he appoints his strongest love, which is the love of his own self, under the precedence of the love to the Essence of Allah and His agents.

So, the Prophet (S) in a tradition said:

"None of you reach to true faith until when his desire depends on what I have brought (from the side of Allah)."[9]

In another tradition he (S) also said:

"By the One my life is in Whose hand, none of you reaches to true faith until when I am more beloved to him than his self, and his wealth, and his son and all people."[10]

It is narrated from the Prophet (S) who said:

"There is no believer save that I am closer to him than his own self in the world and the Hereafter."[11]

The Holy Qur'an, in the current Surah, verse 36 says:

"And it is not for any believer, man or woman, to have the choice in their affair when Allah and His Messenger have decreed a matter; and whoever disobeys Allah and His Messenger indeed he has strayed off a manifest straying."

Again we emphasize that the concept of this statement is not that Allah has made His servants totally submit to the desires of an individual, but regarding that the holy Prophet (S) possesses the rank of infallibility and according to the Qur'an which says:

"Nor does he (the Apostle) speak out of desire. It is naught but revelation that is revealed"[12]**,**

whatever he says is from the side of Allah and is not from his own accord. He is even more sympathetic and sentimental than father.

This precedence, in fact, is alongside the path of the benefits of people both from the aspects of government and management of Islamic society, and from the personal and individual aspects.

It is for this reason that many a time this precedence puts some heavy responsibilities on the Prophet's shoulder.

So, according to a famous tradition recorded in both Sunnite and Shi'ite sources, the Prophet (S) said:

"I am closer to any believer than his own self. Whoever leaves a wealth, it is for his heir, and whoever leaves any debt (when he dies) or offspring and wife, the suretyship of them is upon me."[13]

This should be noted that the word /diya'/ here means offspring or wife who are remained without any proper guardian, and the application of the word /dayn/ (debt) before it is also a clear frame of reference upon this meaning, because its purpose is to have debt without having any wealth.

Surah Al-'Ahzab – Verse 7

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّين مِيثَاقَهُمْ وَمِنكَ وَمِن نُوحٍ وَإِبْرَاهِيمَ وَمُوسَي وَعِيسَي ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُم مِيثَاقاً غَلِيظاً

7. "And (remember) when We took a Covenant from the prophets and (also) from you, and from Noah and Abraham and Moses and Jesus, son of Mary, and We took from them a firm covenant,"

Among all Divine prophets (as) only five prophets were ‘possessors of determination’, that is, they had Book and religion, and they had a particular rank with Allah.

This verse has named them specially. Of course, the prophet of Islam (S) has been mentioned before the rest which denotes to another peculiar grandeur, and also the Qur’an has mentioned Jesus’ mother which indicates to the particular situation of Mary and the miraculous birth of Jesus (as).

However, since, in former verses, the vast authorities of the Prophet of Islam (S) were referred to by saying:

“The Prophet is closer to the believers than their own selves...”.

The verse under discussion states the heavy duties of the Prophet (S) and other great prophets. We know that authorities are always accompanied with responsibilities, and wherever there is a ‘right’, there is also a responsibility for it and these two will never separate from each other.

Therefore, if the Prophet of Islam (S) has a vast right, there is also a great duty and responsibility appointed for him.

At first, it says:

“And (remember) when We took a Covenant from the prophets and (also) from you, and from Noah and Abraham and Moses and Jesus, son of Mary, and We took from them a firm covenant,”

Thus, at first the verse refers to the whole prophets saying that they were concerned in the subject of covenant, then it points to five arch prophets the first of whom is mentioned the Prophet of Islam (S) for the sake of glory and grandeur he has, and next to him four other arch prophets are mentioned sequentially according to the times of their advent (Noah, Abraham, Moses, and Jesus (as)).

This matter shows that the mentioned covenant had been a common covenant that was taken from all prophets, though the arch prophets had more seriously been engaged in the face of this covenant.

The Qur’anic sentence which says:

“...and We took from them a firm covenant”

is an extraordinary emphasis stated upon this covenant.

As Raqib in Mufradat says, the Arabic word ***/mi�aq/*** means: ‘a severe covenant’.

It is important for us to know what kind of severe covenant was it that all Divine prophets had undertaken?

The commentators have stated different words about it, for which we can say that all of them are

different branches of one general principle. This principle is the accomplishment of the duty of propagation, messengerhood, leadership, and guidance among people in all fields and all dimensions.

They were responsible to invite all humankind toward Monotheism before anything else.

They were also responsible to confirm each other, and the former prophets made their nations prepared to accept the later prophets, in the same way that the later prophets used to verify and confirm the call of their former prophets.

In short, the invitation of all of them was toward one way, and all of them preached one reality so that they would gather all nations under a single flag. The evidence for this meaning is also found in other verses of the Qur'an.

Surah 'Al-i-'Imran, No. 3, verse 81 says:

"And (remember) when Allah took the pledge of the prophets (saying): 'since I Have given you of Book and wisdom – then there comes to you a Messenger, confirming that which is with you, you must believe in him, and you must help him'. He said: "Do you affirm and accept my compact in this (matter)?' They said: 'We affirm', He said: 'Then bear witness and I am also with you among the witnesses'."

Similar to this meaning has also occurred in Surah 'Al-i-'Imran, No. 3, verse 187 wherein the Qur'an explicitly implies that Allah had taken a pledge from People of the Book to make the Divine verses known to people and that they should not hide them.

Thus, Allah has taken covenant from both prophets that they must invite people to Unity of Allah, Unity of the Truth and the heavenly religions, and from the scholars of the People of the Book that they, too, must try to make the religion of Allah known to people as much as they can and avoid hiding it.

Surah Al-'Ahzab – Verse 8

لِيَسْأَلَ الصَّادِقِينَ عَن صِدْقِهِمْ وَأَعَدَّ لِلْكَافِرِينَ عَذَاباً أَلِيماً

8. "That He might question the truthful of their truthfulness, and He has prepared for the unbelievers a painful chastisement."

Allah takes a covenant from the Prophets and He has an aim in it. Its aim is to separate the truthful ones from the disbelievers. Thus, being far from truthfulness is being nigh to infidelity.

This verse states the aim of the mission of the prophets and the firm covenant that has been taken from them as follows:

"That He might question the truthful of their truthfulness, and He has prepared for the unbelievers a painful chastisement."

The Islamic commentators have delivered a great deal of interpretations upon the purpose of the Qur'anic term ***/sadiqin/*** (***the truthful***) here that who they are, and that what question is this question?

The matter, which seems harmonious with the verses of this Surah as well as other suras of the Qur'an, is that the purpose is to define the believers who have proved the truthfulness of their own claim in action.

In other words, they have been successful in the trial of Allah. The evidence for this statement is as follows:

1- The term 'Sadiqin' (the truthful) here is mentioned versus 'Kafirin' (disbelievers) and this meaning is understood well from the context in opposition of this concept.

2- We recite in verse No. 23 of this Surah (Al-'Ahzab):

"Among the believers are men who were true to their covenant with Allah..."

Immediately after that statement, in verse 34, the Holy Qur'an explains the aim of it by saying:

"That Allah may recompense the truthful ones for their truthfulness, and chastise the hypocrites if He please, or turn unto them (***mercifully***)***..."***

3- Surah Al-Hujurat, No. 49, verse 15 and Surah Al-Hashr, No. 59, verse 8 introduce the truthful ones clearly.

The Qur'an says:

"The believers are only those who believe in Allah and His messenger then they doubt not and struggle hard with their wealth and their lives in the way of Allah; and these are the truthful ones."[14]

And, concerning the booties that Muslims gain without fighting, it says:

"*(*It is*)* for the poor who fled, those who were driven from their homes and their possessions, seeking grace of Allah and *(*His*)* pleasure, and assisting Allah and His messenger, these it is that are the truthful."[15]

Thus, it is clear that the purpose of the term /sadiqin/ is those who have proved their truthfulness in the fields of supporting the religion of Allah, Holy struggle and perseverance against the difficulties and giving their wealth and lives in the path of Allah.

Now, what is the main purpose of the question from the truthfulness of the truthful ones? Regarding to what was said in the above, it is clear that the purpose is that whether they prove the sincerity of intention and the truthfulness of their claim in their deeds or not.

Among their deeds there are: payment of the alms-tax, Holy struggle, and showing patience and perseverance against the difficulties and the hardships of the battle-field in particular.

Where will this question be asked? The apparent of the holy verse shows that it will be asked in Hereafter and in the just court of Allah. There are also numerous verses in the Qur'an that inform of the performance of this question wholly in Hereafter.

But there is also this probability that the question may have a practical aspect and it performs in this world, because by the mission of the Divine prophets all those who claim faith will be questioned and their action is an answer to this question that whether they are truthful in their claim or not.

1. Majma'-ul-Bayan, under the above verse
2. The Commentary by Fakhr-i-Razi, Vol. 25, P. 190
3. Majma'-ul-Bayan, and the Commentary of Qurtabi, following the verse
4. Commentary of Ali-ibn-'Ibrahim, according to Nur-uth-Thaqalayn Vol. 4, P. 234
5. The commentary of Fi-Zilal, Vol. 6, P. 534
6. Ruh-ul-Ma'ali, Vol. 21, P. 131
7. Ruh-ul-Bayan, following the verse
8. Nur-uth-Thaqalayn, vol. 4, PP. 238-239
9. The commentary of Fi-Zilal, following the verse
10. Ibid
11. Sahih-i-Bukhari, Vol. 6, P. 145, and Musnad Ahmad Hanbal, Vol. 2, P. 334
12. Surah An-Najm, No. 53, verses 3 and 4
13. Wasa'il-ush-Shi'ah, Vol. 17, P. 551
14. Surah Al-Hujurat, No. 49, verse 15
15. Surah Al-Hashr, No. 59, verse 8

Section 2: The Treachery of the Hypocrites Exposed

Surah Al-'Ahzab – Verse 9

يَآ أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَآءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحاً وَجُنُوداً لَّمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا

9. “O you who believe! Remember Allah’s blessing upon you when hosts came against you, so We sent upon them a strong wind and hosts, that you saw not, and Allah sees what you do.”

This verse, as well as the verses next to it, relate to the Battle of ’Ahzab which occurred in the fifth year of Hejira. In this war the Jews, pagans, and the hypocrites had decided to occupy Medina by a sudden attack. Salman Farsi suggested and the Prophet (S) agreed that the Muslims would dig a ditch around Medina and defend against the enemy.

In this action, digging the ditch, the Prophet (S) himself began digging the ground, and every time that a lightning was seen as the result of picking on a piece of stone, the Prophet (S) gave the glad tidings of the victory of Islam over an area of the world. In this Battle, Allah helped the Muslims by means of blowing winds and the descent of some angels.

However, this holy verse speaks about one of the greatest Divine trials concerning the believers and the hypocrites, and the trial of the truthfulness of their speech in action, which was pointed out in the previous verses.

This verse and the verses next to it discuss about one of the most important events of the history of Islam, i.e., the Battle of ’Ahzab. It was a war that, in fact, was counted a turning point in the history of Islam and changed the balance of forces between Islam and infidelity in the benefit of the Muslims, and the victory of which was as a key for the later great victories.

In fact, the enemies of Islam were hopeless in this Battle, and after that they could not perform any magnificent work.

The Battle of ’Ahzab, as it is clear from its name, was a conclusive war from the side of all enemies of Islam with different groups whose unlawful benefits would be in danger by the development of this religion.

The first spark of fight was lit from the side of a group of the Jews by the name of ‘Bani Nadir’ who came to Mecca and encouraged Quraysh to fight against the Prophet (S). They promised the Quraysh to be with them and fight until the end. Then they went to the tribe of Qatfan and made them agree to the war.

These tribes invited their own confederate, such as the tribes ‘Bani ’Asad’ and ‘Bani Salim’, too; and since all of them had felt the danger they united with each other to put an end to Islam for ever. They wanted to kill the Prophet (S), to annihilate the Muslims, to occupy Medina, to spoil it, and quench the torch of Islam.

When the Muslims saw themselves before this great group of enemy, under the command of the Prophet (S) they began to consult, and, before anything else, by the suggestion of Salman Farsi, dug a ditch around Medina so that the enemy could not easily pass it and attack the city. (That is why one of the names of this Battle is ‘The Battle of Ditch.)

Muslims tolerated some hard and dangerous moments. At that time the lives had become close to the lips. The hypocrites were hastily running here and there among the Muslims. The mass of the forces of the enemy and the small number of the soldiers of Islam in front of them, and their preparation from the point of war equipments and providing the accessory means, illustrated a hard and painful future before the eyes of the Muslims.

But Allah wished that the last stroke would come down on the body of the infidelity; and the row of the hypocrites would be recognized from the rows of Muslims; He wanted to divulge the conspirators, and put the true Muslims under a severe examination.

As it will be explained later, this Battle, at last, ended with the triumphant of the Muslims. A strong storm came under the command of Allah. It destroyed all the camps and means of the disbelievers. It caused a horrible fear to appear in their hearts. Allah sent some unseen forces of the angels to help the Muslims.

The manifestation of some surprising powers, such as that of Amir–ul–Mu'minin's against 'Amr–ubn–i–'Abdiwudd, were also added to them and the pagans, without being able to do anything, ran away.

This was a brief scenery of the Battle of 'Ahzab which happened in 5 A.H.[1]

From here on, we pay to the commentary of the verse and let the details of this Battle be discussed later under the title of 'points'.

The Holy Qur'an, at first, summarizes this event in one verse, and then through sixteen other verses it explains its specialties.

It says:

"O you who believe! Remember Allah's blessing upon you when hosts came against you..."

Then, it continues saying:

"...so We sent upon them a strong wind and hosts, that you saw not, and Allah sees what you do."

Points Worthy to Be Noted

1– The application of the Qur'anic phrase: ***/'u?kuru/*** (***remember***) shows that these holy verses were revealed after the end of the Battle when some length of time had passed during which the Muslims could contemplate over what they had seen in that Battle and analysed them so that it had a deep effect in them.

2– The application of the word /junud/ points to different clans of the Age of Ignorance[2] and the Jews of Medina inside the city.

3- The purpose of "***hosts that you saw not.***", who came to help the Muslims, is the same angels whose help to the believers in the Battle of Badr has also explicitly been mentioned in the Qur'an, but, as it was said in the commentary of verse No. 9 from Surah Al-'Anfal, there is not any evidence that these angels, these unseen Divine forces, had formally participated in the Battle and started fighting. But there are some hints which show that they came down for strengthening the spirit of the believers and to encourage them.

Surah Al-'Ahzab – Verses 10-11

إِذْ جَآءُوكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ الأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونَاْ

هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالاً شَدِيداً

10. "When they came against you from above you and from below you, and when the eyes swerved and the hearts reached to the throats, and you did imagine about Allah diverse thoughts,"
11. "There it was that the believers were tried, and they were shaken a tremendous shaking."

You can taste the sweetness of the graces of Allah when you depict the bitter scenes before you.

The spiritual moods affect on the body. (Fear causes the ordinary function of the eyes and the heart to be disturbed. For example, the eye becomes terrified and the pulse of the heart becomes fast.)

This holy verse illustrates the dangerous situation of the Battle of 'Ahzab, the great power of the enemy's army, and the intensive anxiety of a lot of Muslims.

It implicitly says that you may remember when the enemies entered your city from above you and from below you and surrounded Medina and when the eyes swerved because of fear and the hearts reached to the throats and you imagined badly about Allah with diverse thoughts.

The verse says:

"When they came against you from above you and from below you, and when the eyes swerved and the hearts reached to the throats, and you did imagine about Allah diverse thoughts,"

Many of the commentators believe that the Arabic word ***/fauq/*** (***above***) mentioned in this holy verse refers to the east of Medina wherefrom the tribe of Qatfan entered, and the word /'asfal/ (below) refers to the west of it wherefrom the tribe of Quraysh and their assistants came.

Of course, regarding to the fact that Mecca is located in the south of Medina, the pagans of Mecca must

have come from the south, but perhaps the condition of the road and that of the arrival the gate of Medina were in a state that they had to turn round a part of the city and arrive from the west.

However, the above sentence points to the siege of this city from the side of different enemies of Islam.

The Qur'anic phrase: ***/zaqat-il-'absar/*** (***the eyes swerved***) refers to the state that a person feels at the time of intensive horror when his eyes turn aside and gaze on a proper fix point.

The Qur'anic sentence ***/balaqat-il-qulub-ul-hanajir/*** (***the hearts reached to the throats***) is an interesting allusion, like that which is said in Persian language: 'his soul reached his lips', else the heart, the special organ, the distributor of blood, never moves from its place and it never reaches to the throat.

The Qur'anic sentence which says:

"...and you did imagine about Allah diverse thoughts"

points to this fact that in that state there had been appeared some wrong thoughts among a group of the Muslims, because from the point of Faith, they had not reached to a perfect stage.

Such were the same ones about whom the next verse says:

"...they were shaken a tremendous shaking."

Perhaps some of them thought they would finally be defeated and the enemy's army, with that power and might, could be victorious. They imagined that the last days of the life of Islam had approached and the Prophet's promises about the triumphant of Islam would never happen.

These thoughts, of course, had appeared in the minds of some of the Muslims in the form of a temptation.

This is similar to that which the Qur'an mentions concerning the Battle of 'Uhud, saying:

"...while another group have cared only for their own selves, thinking about Allah unjustly, the thought of ignorance..."[3]

It was here that the furnace of the Divine examination became hot, as the next verse says:

"There it was that the believers were tried, and they were shaken a tremendous shaking."

It is natural that when a person falls into the tempest of thoughts, his body is not aloof of that tempest either, and it involves in an anxiety and agitation. Many times we have seen the persons who have mental agitation and, while they are sitting in their seat, they ceaselessly move, rub their hands to each other, and completely show their own anxiety in their manner.

One of the evidences of this horrible terror was that, as it is said, five famous heroes of Arabs, the

greatest of whom was ‘Amr-ubn-i-‘Abdiwudd, had worn the clothes of war and came into the battle-field with a special pride, and challenged for champion. ‘Amr-ubn-i-‘Abdiwudd, in particular, was boasting and ridiculed both Hereafter, and Paradise. He said:

“Do you not say that your slain members will be admitted in Paradise? Is there none of you who desires to see Paradise?”

But all of the members of the army of Islam were silent before his shouts, and none dared to face with him, save Ali-ibn-Abitalib (as) who fought against him and caused a great victory for the Muslims.

As it is evident from its name, the Battle of ’Ahzab was a battle in which all the clans and different groups of the enemies of Islam had united in order to destroy the ‘young Islam’.

The Battle of ’Ahzab was the last effort, the last trial of the infidels, and the last exhibition of the power of polytheists. It was for this reason that when the greatest champion of the enemy, i.e., ‘Amr-ubn-i-‘Abdiwudd stood before the brave officer of Islam, Amir-ul-Mu’minin Ali-ibn-Abitalib (as), the Prophet (S) said:

“The whole of Faith stood against the whole of polytheism.”[4]

For, in that event, the triumphant of one of these two groups over the other was the triumphant of infidelity over Faith or Faith over infidelity. In other words, it was a Battle which could define the future of Islam and polytheism.

That was why, after the defeat of the enemies in this great Battle, they could not stand firm any more, and from then on always the control of action was in Muslims’ hand.

The star of the luck of the enemy began to decline and the basis of their power was ruined.

Of course, at first Amir-ul-Muminin Ali (as) invited him to Islam, but he did not accept. Then he (as) invited him to leave the battlefield, he refused it, too, and he counted it shame for himself. The third suggestion was that he would come down from the horse and have a battle on foot.

‘Amr became angry and said:

“I did not believe that a person from among Arab gives me such a suggestion.”

He came down from his horse and attacked against Ali (as) with his sword.

Here, Ali (as) used a special style of fight, and quickly, and with a particular way, he struck with sword on the enemy’s leg and pushed it into his leg. It was at this time that the powerful body of ‘Amr fell on the ground.

A thick dust filled the space of the battle-field. A group of hypocrites thought that Ali (as) was killed by

‘Amr, but when they heard the sound of Takbir, ‘proclaim His greatness’, Ali’s victory was confirmed.

Suddenly they saw Ali (as) was coming toward the camp while he had a smile of victory on his lips and ‘Amr’s body, without head, was on the ground in corner of the battlefield.

The slain of the famous champion of Arab was not tolerable for the army of the clans and it ruined their hopes and desires. It was a stroke which weakened their spirit very much and disappointed them from victory.

So, the Prophet (S) told Ali (as) about them:

*“If they compare your action today with the deeds of all the followers of Muhammad, your action will be preferred to their deeds, because by the slain of ‘Amr there will remain no house of the polytheists but there entered a disgrace in it; and there remains no house of the believers but entered an honour in it.”*5

The famous learned man of the Sunnite, Hakim-i-Neyshaburi has narrated the same meaning about it from the Prophet (S) with a different statement.

Here is the Prophet’s statement:

*“The struggle of Ali-ibn-Abitalib against ‘Amr-ubn-i-‘Abdiwudd on the Day of Ditch is better than the deeds of my Ummah until the Hereafter Day.”*6

In another tradition we recite that, after the end of the Battle of ’Ahzab, the Prophet (S) said:

*“Now we fight against them and they are not able to fight against us.”*7

Surah Al-’Ahzab – Verse 12

وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ مَّا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلاَّ غُرُوراً

12. “And when the hypocrites, and those in whose heart was a disease, were saying: ‘Allah and His Messenger promised us naught but a delusion’.”

To make the strivers of Islam disappointed and weakening their spiritual conditions is a sign of deviation and hypocrisy. Among the companions of the Prophet (S) there were some sceptics and some were hypocrites.

It was formerly said that the furnace of the examination in the Battle of ’Ahzab became hot, and everybody was engaged in that great examination. It is almost clear that, in such hard circumstances, the people who in the ordinary conditions are apparently in one row will be divided into different rows.

Here, too, the Muslims were divided into various rows: a group of them were true believers, a part of

them were the elect of the believers, another part contained of some persons of a weak faith, some hypocrites, some obstinate and intensive hypocrites; some of them were in thought of their own home and life and wanted to run away; some of them tried to hinder others from going to Holy war; and a group of them worked to fasten their unity with the hypocrites. In short, everybody made manifest his inner secrets in this wonderful resurrection and on this "Manifestation Day."

Former verses were upon the state of the Muslims who were of a weak faith and the bad temptations and imaginations they had; and in this verse the position of the hypocrites, and those in whose heart was a disease, has been referred to.

It says:

"And when the hypocrites, and those in whose heart was a disease, were saying: 'Allah and His Messenger promised us naught but a delusion'."

It is recorded in the history of the Battle of 'Ahzab that during the time when the Muslims, one by one, were digging a ditch, one day they reached a big and hard piece of stone on which no pick affected.

The Prophet (S) was informed of this matter and he himself entered the ditch and stood by that piece of stone. When he hit the first stroke on it, a part of the stone was separated and a lightning came out from it.

The Prophet (S) victoriously said: "*Allahu Akbar*", and the attending Muslims, too, proclaimed His greatness.

For the second time, the Prophet (S) blew a strong stroke over the stone when another part of the stone separated and a lightning came out from it. So the Prophet (S) said: "Allahu Akbar" and the Muslims did, too.

Finally, the Prophet (S) blew the third stroke on the stone and a lightning came out and the rest of the stone split asunder. Again, the Prophet (S) said: "*Allahu Akbar*" and the Muslims, too, shouted: "*Allahu Akbar*".

Salman asked the Prophet (S) about it and he answered:

"In the midst of the first lightning I saw the land of "Hirah" and the castles of the kings of Iran, and Gabriel gave me the glad tidings that my Ummah will be victorious over them.

In the second lightning the reddish castles of Syria and Room manifested, and Gabriel gave me the glad tidings that my Ummah will defeat them.

In the third lightning I saw the castles of San'a and Yemen, and Gabriel informed me that my Ummah will defeat them again. Glad tidings be on you, O Muslims!"

The hypocrites looked at each other and silently said:

“What wonderful words! What false and baseless statements! He is watching the land of Hirah and the buildings of Kasra from Medina, and informs you of its occupation! While just now you are in the grips of a group of Arabs (*and you are in the state of defence*) *and you can not even go to Baytul-Hathar* (*around Medina*)*!”*

The above verse was revealed and announced that those diseased hypocrites say:

“Allah and His Messenger promised us naught but a delusion.”

They are unaware of the infinite power of Allah.8

Verily, on that day, such information and glad tidings, save in the view of the aware believers, were not anything but a delusion and pride.

But the heavenly eyes of the Prophet (S) who, in the midst of fiery lightning produced as the result of the strokes of the picks for digging the ditch, could see the occupation of the castles of the kings of Iran, Room, and Yemen, and gave glad tidings to his devoted Ummah by removing curtains from over those secrets.

Surah Al-’Ahzab – Verse 13

وَإِذْ قَالَت طَّآئِفَةٌ مِّنْهُمْ يَآ أَهْلَ يَثْرِبَ لاَ مُقَامَ لَكُمْ فَارْجِعُوا وَيَسْتَأْذِنُ فَرِيقٌ مِّنْهُمُ النَّبِيَّ يَقُولُونَ اِنَّ بُيُوتَنَا عَوْرَةٌ وَمَاهِيَ
بِعَوْرَةٍ إِن يُرِيدُونَ إِلاَّ فِرَاراً

13. “And when a party of them said: ‘O’ you the people of Yathrib! There is no place for you to stand* (*here*) *so go back,’ and a group of them asked permission of the Prophet, saying: ‘Verily our houses are exposed’; and they were not exposed. They only intended to flee away* (*from battle field*)*.”

The hypocrites usually try to separate the believers from the religious culture, even in nominating of things and names.

(***They say: “O’ you the people of Yathrib!”***)

We must not be neglectful of the hypocrites’ propagations for discouraging the strivers.

Divine revelation makes the evil thoughts of hypocrites manifest and disgraces them publicly.

This verse explains the state of a dangerous group of these very diseased-hearted hypocrites who were more treacherous and polluted unto others.

It says:

"And when a party of them said: 'O' you the people of Yathrib! There is no place for you to stand (here) so go back,'

Briefly speaking, they mean that you can not do anything against this mass of enemy so you may go out of the battle and do not send yourself to death and that your wife and your children to be captives.

Thus, they wanted to separate the group of the Helpers from the army of Islam. This was from one side. On the other side, a group of the same hypocrites, who had houses in Medina, asked permission of the Prophet (S) to return home, and they sought pretexts for it.

Among their pretexts they said that their houses had no wall, while it was not true. They only desired to leave the scene and run away.

The Arabic word ***/'aurat/*** is originally derived from /'ar/ and it is used for something that its making manifest causes shame. Also, the word /'aurah/ is used for the gaps appeared in clothes and the walls of a house; and for the damageable points of boundaries; and for whatever man is afraid of.

Here, the purpose is the houses which have not a certain door and wall and at which the enemy may attack.

By offering these pretexts, the hypocrites intended to leave the battle field and refuge to their own houses.

An Islamic narration indicates that the members of the tribe of 'Bani Harithah' sent a person to the Prophet (S) and said that their houses were without any guard, and none of the houses of the Helpers as well as their own houses had a protector, and there was not any barrier between them and the tribe of Qatfan who attacked from the east of Medina.

They asked the Prophet (S) to let them return to their own houses and defend their wives and children.

At this time, Sa'd-ibn-Ma'ath, the chief of Ansar (the Helpers) arrived and heard them. He told the Prophet (S) not to give them leave. He added:

"By Allah! Whenever we were confronted a difficulty, they sought the like of this pretext. They tell a lie."

The Prophet (S) ordered them to stay and defend Islam, too.

Before the time the Prophet's emigration to that city, the ancient name of Medina, had been Yathrib. After that it was gradually called 'Madinat-ur-Rassul' (the city of the Prophet) the shortened form of which was Madinah.

This city has had various names. Besides these two names (Yathrib and Madinah), the Late Sayyid

Murtada has mentioned eleven names for it, including: Tayyibah, Tabah, Sakinah, Mahbubah, Marhumah, and Qasimah. (Some commentators call the name of the land of this city Yathrib.)

Some narrations denote that the Prophet (S) said:

“Do not call this city as Yathrib”.

Perhaps, it was for the reason that /ya□rib/ is originally derived from /□arb/ in the sense of ‘to blame’ and the Prophet (S) did not like that name for this blessed city. However, it was not without reason that the hypocrites addressed the people of Medina as ‘The people of Yathrib’.

Perhaps it was for this reason that the Prophet (S) hated this name; or they wanted to announce the lack of formality of Islam and the title of ‘Madinat-ur-Rassul’ or to attract their attention to the Age of Ignorance.

Surah Al-’Ahzab – Verse 14

وَلَوْ دُخِلَتْ عَلَيْهِم مِنْ أَقْطَارِهَا ثُمَّ سُئِلُوا الْفِتْنَةَ لأَتَوْهَا وَمَا تَلَبَّثُوا بِهَآ اِلاَّ يَسِيراً

14. “And if an entry had been made upon them from all sides of the city. Then they had been asked to apostatise, they would certainly have done it, and they would not have stayed in it but a little while.”

In order to create sedition, enemy often takes help from the interior hypocrites.

Hypocrites easily turn away from the truth and go toward the enemy and cause disturbance.

This verse points to the weakness of the faith of this group implying that they are so weak in expressing Islam that if enemies come into Medina from its all sides and martially occupy this city and suggest the hypocrites to return to the belief of polytheism and infidelity, they quickly accept it and do not wait much time for choosing this way.

The noble verse says:

“And if an entry had been made upon them from all sides of the city. Then they had been asked to apostatise, they would certainly have done it, and they would not have stayed in it but a little while.”

It is clear that, such people, who are so weak in their faith neither are ready to fight against the enemy, nor do they entertain martyrdom in the way of Allah (s.w.t.), soon will they surrender and change their way.

Thus, the objective meaning of the Qur'anic word ***/fitnah/*** here is 'polytheism' and disbelief.[9]

But some other commentators offer another probability, saying that the objective meaning of the word /fitnah/ here is fight against the Muslims, in a manner that if this group of hypocrites are suggested to, they will accept this invitation soon and will cooperate with seditious ones.

But this commentary does not agree with the apparent of the sentence which says:

"And if an entry had been made upon them from all sides of the city...",

and perhaps it is for this very reason that the majority of commentators have chosen the first meaning.

Surah Al-'Ahzab – Verse 15

وَلَقَدْ كَانُوا عَاهَدُوا اللَّهَ مِن قَبْلُ لاَ يُوَلُّونَ الأَدْبَارَ وَكَانَ عَهْدُ اللَّهِ مَسْؤُولاً

15. "And indeed they had made a covenant with Allah before that, that they would not turn their backs (to the enemy) and covenants with Allah shall be questioned of."

To make agreement is not so important, it is loyalty which is important. We must not take the covenant of Allah (s.w.t.) inconsiderable, because we will surely be questioned and reprimanded.

This holy verse summons the hypocrites to judgment.

It says:

"And indeed they had made a covenant with Allah before that, that they would not turn their backs (to the enemy)..."

They had formerly made a covenant to fulfil their promise in defending Monotheism, Islam, and the Prophet (S). Do they not know that the covenant with Allah, the Aware, will be questioned and they are responsible before it?

The holy verse continues saying:

"...and covenants with Allah shall be questioned of."

Some commentators have said this covenant is the same promise that the tribe of 'Bani Harithah' had made with Allah and the Prophet (S) on the Day of the Battle of 'Uhud.

At the time when they decided to return back from the battle field and were regretful, they made a covenant that they would never approach those affairs, but the same persons thought to breach their promise in the Battle of 'Ahzab.[10]

Some other commentators also believe that it refers to the covenant that they made with the Prophet (S) in the Battle of Badr, or in 'Aqabah, before the Prophet's migration. 'Alusi has cited this meaning in Ruh-ul-Bayan. But it seems that the above verse has a vast meaning which encompasses both these covenants and other covenants and promises.

In principle, everybody who embraces Islam and pays allegiance with the Prophet (S) has made this covenant with him that he should defend Islam and the Qur'an so seriously that he gives his life.

The emphasis on covenant here is for this reason that even the Arabs of the Age of Ignorance used to respect the act of promise and covenant, then how is it possible that after believing in Islam someone breaches his covenant?

Surah Al-'Ahzab – Verse 16

قُل لَّن يَنفَعَكُمُ الْفِرَارُ إِن فَرَرْتُم مِنَ الْمَوْتِ أَوِ الْقَتْلِ وَإِذاً لاَ تُمَتَّعُونَ إِلاَّ قَلِيلاً

16. "Say: 'Flight will never avail you if you flee from death or slaying, and in that case you will not be allowed to enjoy yourselves but a little'."

After that Allah divulged the intention of the hypocrites that their purpose was not the protection of their houses but they wanted to escape from the battle field, He answers them through two proofs: at first, He commands to His Messenger as follows:

"Say: 'Flight will never avail you if you flee from death or slaying, and in that case you will not be allowed to enjoy yourselves but a little'."

Supposing you succeed to escape, your position will be one of these two ones: either your life's final term has ended and your certain death has come, then wherever you are, death will seize you, even when you are at home beside your wife and your children, an incident from inside or outside puts an end to your life.

And if your life's final term has not ended you will live in this world for a few days disgracefully and humiliatorily and you will be as a captive in the hand of enemies and then the divine punishment will seize you.

In fact, this statement is like what was revealed in the Battle of 'Uhud concerning another group of the slothful hypocrites, where the Qur'an says:

"...say: 'Even if you were in your own homes, those for whom slaughter was ordained would certainly have gone forth to their deathbeds..."[11]***,***

and they would be killed.

Surah Al-’Ahzab – Verse 17

قُلْ مَن ذَا الَّذِي يَعْصِمُكُم مِنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءاً أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلاَ يَجِدُونَ لَهُم مِن دُونِ اللَّهِ وَلِيّاً وَلاَ نَصِيراً

17. “Say: ‘Who is he that shall defend you from Allah, if He desires punishment for you, or desires mercy for you?’ And they shall find for themselves, apart from Allah, neither protector nor helper.”

Mercy and punishment, or bitterness and sweetness will come to a man by the will of Allah (s.w.t.).

The will of Allah concerning the appearance of man’s afflictions and hardships is in this sense that, by his own authority and committing some evil deeds (like escaping from war) man draws himself toward the fire of the punishment of Allah and, since all things are done by Allah’s will, these afflictions and hardships are attributed to Allah.

So, this holy verse, addressing the Prophet (S), announces:

“Say: ‘Who is he that shall defend you from Allah, if He desires punishment for you, or desires mercy for you?’…”
“…And they shall find for themselves, apart from Allah, neither protector nor helper.”

Therefore, now that all your pre-destined affairs are with Him, do obey His command in the field of Holy war eagerly because it is the cause of your honour both in the world and before Him. So, if in this way martyrdom meets you, embrace it happily.

Surah Al-’Ahzab – Verse 18

قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنكُمْ وَالْقَآئِلِينَ لإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا وَلاَ يَأْتُونَ الْبَأْسَ إِلاَّ قَلِيلاً

18. “Indeed Allah knows those who hinder others among you and those who say unto their brethren: ‘Come to Us’ and they come not to the fight but a little,”

Allah is aware of all the evil propagations of the enemies of the truth.

This holy verse points to the state of another group of hypocrites who withdrew from the battle field of the Battle of ’Ahzab and invited others to abdicate it, too.

It says:

“Indeed Allah knows those who hinder others among you and those who say unto their brethren: ‘Come to Us’…”

They told them to leave that dangerous battle and there came not to the battle save a few of them who came rather unwillingly or hypocritically.

The verse continues saying:

“…and they come not to the fight but a little,”

The Arabic term ***/mu‘awwiqin/*** is derived from /‘auq/ which means: ‘To hinder, to dissuade from something’.

The Qur’anic term ***/ba’s/*** originally means ‘intensity’ and the objective meaning of it here is ‘fight’.

The above verse may point to two groups. A group of hypocrites who were among the Muslims, (that the word /minkum/ (among you) is its evidence), and they tried to dissuade the weak-faith Muslims from the fight. These were the same as /mu‘awwiqin/.

The second group were those who were outside of the scene from among the hypocrites or the Jews. When these people met the soldiers of the Prophet of Islam (S) told them to go to them and draw out themselves from that battle. (These are the ones whom are referred to in the second sentence.)

However, an Islamic narration indicates that it happened that one of the companions of the Prophet (S), who had come inside the city for a particular thing, and met his brother who had got bread and wine in his front. He told him that how he was passing the time luxuriously in the city while the holy Prophet of Allah (S) was busy fighting in the midst of swords and javelins.

In answer to him, his brother said:

“O silly man! You may come to sit with us and be happy. By the One to Whom Muhammad makes an oath, he will never come back from this battle field, and this huge army who are gathered there will not let him and his companions continue their lives.”

His brother said:

“You are telling a lie. By Allah! I will go and inform the Prophet (S) of what you said.”

Then he came to the Prophet (S) and explained for him what happened. It was then that the above verse was revealed.

Thus, the occasion of the revelation of the Qur’anic term ***/’ixwanihim/*** (***their brethren***) may be meant in the sense of ‘true brothers’ or in the sense of ‘with the same manner’, as the Qur’an says:

“Verily, the squanderers are the brethrens (accomplices) of the Satans…”12

At the end, the Qur’an has pointed to the kinds of brethren:

A) Natural brotherhood which comes into being by the way of parents.

B) Religious brethren which is obtained by means of having the same religion.

C) Political and party brethren, which has been referred to in this verse.

D) The behavioural brotherhood which is provided by obedience and following someone; as the Qur’an introduces ***/mubaḏḏirin/*** (***squanderers***) they are as brethren of Satan.13

Surah Al-’Ahzab – Verse 19

أَشِحَّةً عَلَيْكُمْ فَإِذَا جَآءَ الْخَوْفُ رَأَيْتَهُمْ يَنظُرُونَ اِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْشَي عَلَيْهِ مِنَ الْمَوْتِ فَإِذَا ذَهَبَ الْخَوْفُ سَلَقُوكُم بِأَلْسِنَةٍ حِدَادٍ أَشِحَّةً عَلَي الْخَيْرِ أُوْلَئِكَ لَمْ يُؤْمِنُوا فَاَحْبَطَ اللَّهُ أَعْمَالَهُمْ وَكَانَ ذَلِكَ عَلَي اللَّهِ يَسِيرًا

19. “Being niggardly with respect to you; but when fear comes you will see them looking to you, their eyes rolling like one who swoons of death; but when the fear departs, they smite you with sharp tongues, being niggardly of the good things. Those have never believed and so Allah has made their deeds in vain, and that is easy for Allah.”

The hypocrites are never benevolent for you. At the time of danger they are niggardly for helping and attending in the battlefield.

This verse implies that the motive of all these hindrances is that they are niggardly in all things unto you.

The holy verse says:

“Being niggardly with respect to you…”

The Arabic word ***/’ašihhah/*** is the plural form of /šahih/ which is derived from /ših/ in the sense of a stinginess which is accompanied with avarice.

They are misers not only in giving their souls in the battle field, but also in giving financial helps for providing the tools and means of war; in bodily helps for digging a ditch, and even for giving mental helps. It is miserliness together with avarice and an avarice which increases every day.

After stating their stinginess and saying that they refused to give any donation, the Qur’an refers to stating some other qualities of theirs, which have almost a common and general aspect in all hypocrites during all ages and centuries.

It says:

"...but when fear comes you will see them looking to you, their eyes rolling like one who swoons of death..."

Since they do not possess a correct faith and do not have a strong support in life, when they confront a hard event they totally lose their control, as if their souls are being taken.

Then, when the storm of afflictions subsides, they will come over to you so expectant that as if they are the main conquerors of the battle and shout like creditors and demand their share of the spoils with rough words.

The verse adds:

"...but when the fear departs, they smite you with sharp tongues, being niggardly of the good things..."

The Qur'anic term ***/salaqukum/*** is derived from /salq/ which originally means: 'to open something angrily' whether it is the opening of one's hand or tongue. This expression is used in respect to those who shout in a commanding tone and demand something.

The Arabic phrase: ***/'alsinatin hidad/*** philologically means (sharp tongues), and here it ironically means: 'being harsh in speech'.

At the end, the verse points to the last qualification of theirs which, in fact, is the origin of all their misfortunes.

It says:

"...Those have never believed and so Allah has made their deeds in vain, and that is easy for Allah."

On the whole, we conclude that /mu'awwiqin/ (hinderers) were some hypocrites who had the following qualifications:

1- They never came to fight but a little.

2- They were never from among those who sacrifice their lives and properties, and they did not tolerate the least distress.

3- In stormy and critical moments they entirely might lose countenance because of intense fear.

4- At the time of victory, they considered themselves as the heirs of the whole glories.

5- They were some faithless people so their deeds were worthless with Allah, too.

Such is the custom and behaviour of the hypocrites in all times and in any society. What an exact explanation the Qur'an has given about them, by which the like of them can be recognized, and how a great many examples of them we can see by our eyes in our own age!

Surah Al-'Ahzab – Verse 20

يَحْسَبُونَ الأَحْزَابَ لَمْ يَذْهَبُوا وَإِن يَأْتِ الأَحْزَابُ يَوَدُّوا لَوْ أَنَّهُمْ بَادُونَ فِي الاَعْرَابِ يَسْأَلُونَ عَنْ أَنبَآئِكُمْ وَلَوْكَانُوا فِيكُم مَا قَاتَلُوا اِلاَّ قَلِيلاً

20. "They think that the clans have not withdrawn, and if the clans should come (*again*) ***they would wish they were in the deserts*** (*wandering*) ***among the Bedouins, and seeking news about you, and if they were in your midst, they would fight not but a little."***

The coward persons who are of a weak faith always think that the enemy is stronger than the Muslims. (The hypocrites imagined that the clans of the Jews and polytheists would not be scattered unless they conquered Medina.)

This verse illustrates the state of fear of this group more clearly and explicitly. It implies that they were so frightened that, after the disperse of clans and the army of the enemy, they thought that they had not gone yet.

The verse says:

"They think that the clans have not withdrawn..."

A horrible incubus had cast its shadow over them, as if the soldiers of disbelievers were ceaselessly marching before their eyes, and they were threatening them with their swords and spears.

These coward fighters, these chicken-hearted hypocrites were afraid even of their own shadows. Any sound of a horse, or every cry of a camel they heard they twisted with fear and thought that the forces of the clans had returned.

Then the holy verse adds:

"...and if the clans should come (*again*) ***they would wish they were in the deserts*** (*wandering*) ***among the Bedouins, and seeking news about you..."***

Every moment they sought repeatedly the last news from any traveller lest the clans had approached their region, and that they would hold you under this obligation that they had always been anxious about your situation.

Then, in the last sentence of the verse the Qur'an says:

“...and if they were in your midst, they would fight not but a little.”

Therefore, you may not be so worried of their going, nor should you be happy of their presence, because they are some worthless and useless persons, and their absence is better than their presence.

Even this little fighting is not for the sake of Allah. It is because of the fear of people’s blame, and for pretence and hypocrisy, since if it were for the sake of Allah it would have not any limit and they would stand in this field until the end of their lives.

1. What was said in the above was a brief from the detail discussion that Ibn-Athir, has recorded in his Book, ‘Kamil’.
2. such as: Quraysh, Qatfan, Bani-Salim, Bani ’Asad, Bani Fazarah, Bani Ashja‘, and Bani Marrah
3. Surah ’Al-i-‘Imran, No. 3, verse 154
4. Bihar-ul-’Anwar, Vol. 20, P. 215
5. Bihar-ul-’Anwar, Vol. 20, P. 216
6. Mostadrak-i-Hakim, Vol. 3, P. 32
7. Tarikh-i-Kamil-i-Ibn-i-Athir, Vol. 2, P. 184
8. This event is mentioned in ‘Kamil-i-Ibn-i-’Athir, Vol. 2, P. 179
9. As other verses of the holy Qur’an say, like Surah Al-Baqarah, No. 2, verse 193.
10. Tafsir-i-Qurtabi, Tafsir-i-Fi-Zilal under the verse
11. Surah ’Al-i-‘Imran, No. 3, verse 154
12. Surah Al-’Isra’, No. 17, verse 27
13. Surah Al-’Isra’, No. 17, verse 27

Section 3: An Excellent Pattern in the Apostle Muhammad

Surah Al-’Ahzab – Verse 21

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الأَخِرَ وَذَكَرَ اللَّهَ كَثِيراً

21. “Indeed in the messenger of Allah you have an excellent pattern** (**of conduct**) **for him who hopes in Allah and the Last Day, and remembers Allah much.”

The Arabic word ***/’uswah/*** (***an excellent pattern***) is used in the case that someone follows others in doing good deeds. This word has been used two times in the Qur’an concerning two great prophets. One of them is about Abraham (as), and the other is about the Prophet of Islam (S).

It is interesting that Abraham being an excellent pattern is in acquittance from the polytheists, and the Prophet of Islam (S) being an excellent pattern mentioned in the holy verses relates to his perseverance

against the enemies.

So the verse says:

"Indeed in the messenger of Allah you have an excellent pattern (of conduct) for him who hopes in Allah and the Last Day, and remembers Allah much."

Not only in this field but also in the whole life the best pattern of conduct for you is the Prophet of Islam (S). His excellent spiritual conditions, his patience and perseverance, his awareness, wit, sincerity and attention to Allah, his domination upon different events, and not being submitted when confronting hardships and difficulties, each can be a pattern and a lesson for all Muslims.

This great captain does not show the least weakness or precipitation when his ship faces with the strongest tempests. He is not only the captain of this ship but also its sure anchor. He is both the guiding torch and the cause of calmness and tranquillity of the souls of its travellers.

He is a good companion for the believers. He takes a pick in his hand, digs the ditch, gathers its soil with a spade, and takes them out of the ditch.

In order to protect the spiritual conditions and coolness of his companions, he jokes with them, and for encouraging them he recites epic poems. He constantly reminds them the remembrance of Allah, and gives them glad tidings concerning their glorious future and great victories. He makes them beware of the plots of the hypocrites and gives them the required awareness.

He does not neglect of the correct martial arrangement and selecting the best methods of army even for a moment, and, in the meantime, by applying different ways, he strives to create a gap between the rows of the enemy.

Yes, he is the best leader and excellent pattern of conduct for the believers in this field and in all fields.

It is interesting that the Qur'an in the above verse considers this excellent pattern specific to those who have these three specialties: being hopeful in Allah, hopeful in the Day of the Hereafter, and remembering Allah very much.

In fact, faith in origin and Resurrection is the motive of this motion, and the remembrance of Allah is the cause of its continuation; for, no doubt, the one whose heart is not filled with such a faith, is not able to act like the manner of the holy Prophet (S), and also, in the continuation of paving this way, if he does not ceaselessly remember Allah and does not send away Satans from himself, he will not be able to continue the proper imitation.

This point is also worthy to be noted that Ali (as), with that bravery that he had in all battlefields, a sample of which is the Battle of 'Ahzab, in one of his statements says:

“When the crisis became red-hot, we sought refuge with the Messenger of Allah (S) and none of us was closer to the enemy than he himself.”[1]

Surah Al-’Ahzab – Verse 22

وَلَمَّا رَأَى الْمُؤْمِنُونَ الأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا زَادَهُمْ إِلاَّ إِيمَاناً وَتَسْلِيماً

22. “And when the believers saw the allies, they said: ‘This is what Allah and His Messenger promised us, and Allah and His Messenger spoke the truth; and it increased not in them but faith and submission.”

Formerly, in verse 12, we recited that the hypocrites and those in whose heart was a disease counted the promises of the Messenger of Allah a delusion, while, in this noble verse, the believers consider them the truth.

In this holy verse, the Qur’an refers to the state of the true believers and says:

“And when the believers saw the allies, they said: ‘This is what Allah and His Messenger promised us, and Allah and His Messenger spoke the truth; and it increased not in them but faith and submission.”

Which promise was it that Allah (s.w.t.) and His Messenger (S) had promised?

Some commentators have said that this promise refers to the saying that the Prophet (S) had said before announcing that soon the tribes of Arab and the Muslims’ different enemies would unite with each other and come to attack them, but finally Muslims would be victorious.

When the believers observed the attack of the clans they became sure that it was that very promise of the Prophet (S).

They said:

“Now that the first part of the promise has taken place, the second part of it, that is triumph, will surely happen, too.”

So, their faith and submission increased in them.

Another thing is that in Surah Al-Baqarah, No. 2, verse 214 Allah had told the Muslims:

“Or have you supposed you will enter Paradise untouched by the suffering which was endured by those before you? They were afflicted by distress and adversity and were so shaken that...said: ‘When will Allah’s help (come)?’...”

In brief, they had been told that they would be seriously tried by different hard examinations, and observing the clans, they understood the statement of Allah and His Messenger (S) and thus their faith increased.

These two commentaries, of course, do not contradict with each other, specially with regard to the fact that, in principle, one of them is Allah's promise and the other is the promise of the Prophet (S) both of which have been mentioned in the verse under discussion, and this matter seems completely appropriate.

Surah Al-'Ahzab – Verse 23

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُم مَّن قَضَىٰ نَحْبَهُ وَمِنْهُم مَّن يَنتَظِرُ وَمَا بَدَّلُوا تَبْدِيلا

23. "Among the believers are men who were true to their covenant with Allah; some of them have fulfilled their vow (by martyrdom), and some are still awaiting and they have not changed in the least,"

To defend from the truth mainly as far as the boundary of martyrdom, is the sign of truthfulness in faith.

This verse points to two special groups of the believers who always were before others in following the Prophet (S), and were steadfast in their covenant with Allah, i.e., in self-sacrifice until their last breath and that their last drop of blood to be shed. Some of them kept their words and became martyr in the field of Holy Struggle, and some others are waiting, too.

The verse says:

"Among the believers are men who were true to their covenant with Allah; some of them have fulfilled their vow (by martyrdom), and some are still awaiting and they have not changed in the least,"

In contrast to the hypocrites, or to the believers of weak faith, whom the tempest of the events causes to sway this side and that side and everyday create a new evil thought in their feeble mind, those true believers stood firmly, like a mountain, and proved that their covenant with Allah was never breakable.

The Arabic word ***/nahb/*** here means covenant, vow, and promise, and sometimes it has also been used in the sense of: death, or danger, or speed, or shedding tear with a loud voice.[2]

The commentators are divided in belief that about which persons this verse was revealed.

Hakim Abul-Qasim Huskani, the famous scholar of the Sunnites, with document narrates from Ali (as) who said:

“The verse (saying:)

‘Among the believers are men who were true to their covenant with Allah’

has been revealed about us, and by Allah I am the same one who is waiting for martyrdom, and I have never changed my style and I am still firm upon my covenant.”[3]

Some other commentators have said that the Qur’anic sentence:

“Some of them have fulfilled their vow (by martyrdom)”

refers to the martyrs of Badr and ’Uhud; and the sentence:

“and some are still awaiting”

refers to some other true Muslims who were waiting for victory or martyrdom.

It has been narrated from ’Anas-ibn-Malik who said his uncle, Anas-ibn-Nadr, was absent on the day of the Battle of Badr. Later when he was informed of it, the Battle had been finished and he regretted why he could not take part in that Holy war.

He made a covenant with Allah that if another battle happened he would participate in it and continue until the end. So, he participated in the Battle of ’Uhud and at the time when a group of strivers ran away he did not and resisted so much so that he was injured and finally he was martyred.[4]

It has also been narrated from Ibn-‘Abbas who said:

“The sentence:

‘Some of them have fulfilled their vow’

points to Hamzat-ibn-‘Abd-ul-Mutallib and the rest of the martyrs of ’Uhud as well as Anas-ibn-Nadr and his companions.”[5]

There is no contradiction between these commentaries, because the verse has such a vast concept that envelops the entire martyrs of Islam who had been martyred before the event of the Battle of ’Ahzab, and waiters were all those who were awaiting for the victory and martyrdom; and some persons such as Hamzah Sayyid-ush-Shuhada’ (as) and Ali (as) were at the top of these two groups.

It is recorded in Tafsir-us-Safi as follows:

“Verily when every one of the companions of Imam Husayn in Karbala intended to go out (towards the battlefield) he went to Imam Husayn (as) for farewell said:

‘Peace be on you, O son of the Messenger of Allah!’

Then he (as) responded him (by saying):

'And peace be on you, and we will come after you, too,'

and recited:

'Some of them have fulfilled their vow (by martyrdom), and some are still awaiting'."[6]

It is understood from 'books of martyrdom' that Imam Husayn (as) also recited this verse beside other martyrs, such as Muslim–ibn–'Ausajah, and he recited it when the news of the martyrdom of 'Abdillah–ibn–Yaqtar reached him.[7]

This shows that the verse has such a vast concept that it encompasses all true believers in any time, whether those who became martyr in the path of Allah, or those who remained unchanged upon their covenant with Allah and were ready for Holy war and martyrdom.

Surah Al–'Ahzab – Verse 24

لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنَافِقِينَ إِن شَآءَ أَوْ يَتُوبَ عَلَيْهِمْ اِنَّ اللَّه كَانَ غَفُوراً رَّحِيماً

24. "That Allah may recompense the truthful ones for their truthfulness, and chastise the hypocrites if He please, or turn unto them (mercifully), verily Allah is Forgiving, Merciful."

The amount of receiving reward is based on veracity in action.

This holy verse reiterates the result and the final aim of the deeds of the believers and the hypocrites in a short sentence, as follows:

"That Allah may recompense the truthful ones for their truthfulness, and chastise the hypocrites if He please, or turn unto them (mercifully), verily Allah is Forgiving, Merciful."

Neither the truthfulness and loyalty of the sincere believers remains without divine recompense, nor will the negligence and hindrances of the hypocrites be left without retribution.

But in order that even the way of repentance might not be closed to these obstinate hypocrites, He leaves the doors of repentance open to them by the sentence:

"Or turn unto them (mercifully)"

and He qualifies Himself with the Attributes of Forgiving and Merciful, so that the motive of moving toward faith, truthfulness, and fulfilling the Divine responsibilities becomes active in them.

In view of the fact that this sentence has been mentioned as the result of the ugly deeds of the

hypocrites, some of the great commentators have said that sometimes a great sin in the receptive hearts may become the source of a revolution and return toward the truth, and it might be a vice which is an initiation of a goodness.8

Surah Al-'Ahzab – Verse 25

وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْراً وَكَفَي اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا

25. "And Allah sent back those who disbelieved in their wrath, they gained no good; and Allah sufficed the believers of fighting, and Allah is Strong, Mighty."

You should not be afraid of the unity of the enemies. In the Battle of 'Ahzab there were three groups who united against the Muslims: pagans, the Jews, and the hypocrites, but they returned back while they got no victory, nor any booties.

In this verse, the Qur'an states the ending words about the Battle of 'Ahzab, and, in some short sentences, gives clear conclusion from this event and puts an end to the discussion.

At first it says:

"And Allah sent back those who disbelieved in their wrath, they gained no good..."

The Arabic word ***/qayz/*** means 'wrath' and sometimes it is used in the sense of 'sorrow', but here there is a combination of both of them. The troops of clans, who had used their utmost effort and endeavour for being victorious against the forces of Islam but failed, returned to their lands while they were sad and angry.

The objective meaning of the Arabic word ***/xayr/*** (***good***) here is victory in the war. The victory of the army of the disbelievers, of course, was never 'good' but it was vice, yet the Qur'an, which speaks from the mouth of theirs, has applied it 'good', pointing to this fact that they did not get any kind of victory in this field.

Some commentators have said that the objective meaning of /xayr/ here is 'wealth', because this word in some other cases is used in the sense of 'wealth', too, such as in Surah Al-Baqarah, No. 2, verse 180 which says:

"...if he leaves behind wealth for parents..."

One of the main motives of the army of the disbelievers was gaining booties in Medina and spoiling that city. In principle, in the Age of Ignorance the most important motive of war was this very thing.

But we have no evidence here to limit the meaning of /xayr/ to only 'wealth', but it contained any kind of

victory that they desired, and 'wealth' was also one of them that they deprived from all.

Through the next sentence, the verse adds:

"...and Allah sufficed the believers of fighting..."

Allah provided such factors that without a vast fight, in which the believers might tolerate abundant damages and harms, the battle ended. From one side, a strong cold wind disturbed the circumstances of the polytheists.

On the other side, their hearts were filled with a serious terror and horrible fear, which itself is one of the unseen armies of Allah. On the third side, the stroke that Ali-ibn-Abitalib (as) used over the body of 'Amr-ubn-'Abdiwudd, the greatest champion of the enemy, and sent him to destruction, caused them to become hopeless.

So, they gathered their tools, left the siege of Medina and returned back to their own tribes with no gain.

By the last sentence, the verse says:

"...and Allah is strong, Mighty."

There may be found some persons who are 'strong' but they are not mighty and invincible, i.e., a stronger person can defeat him; but the only strong and Mighty one in the world is Allah Whose strength and power is infinite.

It was He Who in such a very hard and dangerous field gave the believers a kind of victory that they did not need even to violently fight, nor did they left so many martyrs.

Surah Al-'Ahzab – Verses 26-27

وَأَنزَلَ الَّذِينَ ظَاهَرُوهُم مِنْ أَهْلِ الْكِتَابِ مِن صَيَاصِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقاً تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقاً

وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضاً لَّمْ تَطَؤُوهَا وَكَانَ اللَّهُ عَلَي كُلِّ شَيْءٍ قَدِيراً

26. "And He drove down those of the people of the Book (the Jews) who supported them from their fortresses and He cast awe into their hearts, some you killed and some you made captive." 27. "And He made you heirs of their lands, their dwellings, and their properties, and a land you had not trodden, and Allah is All-powerful over everything."

We must not neglect the penetrating forces and the hidden members of the enemy in the society.

This holy verse refers to the Battle of Bani Qurayzah in the Battle of 'Ahzab who, as they imagined, perjured their own covenant with the Muslims and on the form of hidden members of the enemy helped the polytheists of Mecca in the Battle of 'Ahzab, but they were disgracefully defeated and surrendered.

Three famous tribes of the Jews lived in Medina: Bani Qurayzah, Bani-Nadir, and Bani Qayniqaq. All of these groups had made a covenant with the Prophet of Islam (S) that they should not cooperate with his enemies and would not spy in their benefit, and that they should have a peaceful life with the Muslims.

But the tribe of Qayniqaq in the second year of Hejira, and the tribe of Bani Nadir in the fourth year of Hejira, each with a separate pretext, perjured their covenant and began to fight openly against the Prophet (S). At last, their resistance vanished and they were sent out from Medina.

The members of Bani Qayniqaq went toward 'Atharu'at in Syria, and those of Bani Nadir party were drawn toward Khiybar and partly toward Syria.[9]

Therefore, when the Battle of 'Ahzab happened in the fifth A.H., the only tribe of these tribes, who remained in Medina, was the tribe of Bani Qurayzah; and as we explained in the commentary of the verses concerning the Battle of 'Ahzab, they knowingly broke their covenant in this field and joined the polytheists of Arab and fought against Muslims.

According to the Islamic narrations, after the end of the Battle of 'Ahzab, when the Quraysh, Qatfan, and other hostile tribes of Arab disgracefully retreated from Medina, the holy Prophet (S) returned home and took off the clothes of war from him and began washing himself.

At this time, by the command of Allah, Gabriel came to him and said:

"Why did you put down your sword? The angels are ready to fight. Just now you must go toward Bani Qurayzah and determine their fate. Truly, there was no chance for verifying the account of Bani Qurayzah better than that opportunity."

The Muslims were busy with their victory, Bani Qurayzah, being horribly terrified, because of their defeat, were returning home with a very weak spirit, and their friends among the Arab tribes were completely tired, and there was no one to support them.

However, a caller from the side of the Prophet (S) announced that before establishing the evening prayer the strivers should move toward Bani Qurayzah. So, they quickly went out to fight. It was just the sunset when the very strong fortresses of Bani Qurayzah were surrounded by the Muslims.

This siege prolonged 25 days and, after that, as we will explain later, all of them were surrendered. In this event some of them were killed and another great victory was added to the victories of the Muslims, and, then, the land of Medina was purified for ever from the dirt of the existence of these hypocritical tribes, and the obstinate enemies.

The verses under discussion have a compressed and exact hint to this event and, as we said before, these verses were sent down after gaining victory and explained the details of this event in the form of a great bounty and merit of Allah.

The verse says:

"And He drove down those of the people of the Book* (*the Jews*) *who supported them from their fortresses..."

The Arabic term ***/sayasi/*** is the plural form of /sisah/ in the sense of strong fortresses, then it has also been applied for any means of defence, such as: a cow's horn, and the small horn of the foot of a rooster.

This makes it clear that the Jews had built their fortresses in a side of Medina on a high point and defended themselves from their tops. (The application of the Qur'anic word ***/'anzala/*** (***He drove down***) is also in the same meaning.)

Then, it adds:

"...and He cast awe into their hearts, some you killed and some you made captive."

The next verse continues saying:

"And He made you heirs of their lands, their dwellings, and their properties..."

These sentences state briefly the whole results of the Battle of Bani Qurayzah in which some of these perfidious persons were killed by the Muslims and another group were taken as captives, and a great deal of booties, including: their lands, their houses and their properties were occupied by the Muslims.

The application of the word 'heirs' concerning those booties is for the sake that the Muslims did not tolerate much toil for them and they easily got those abundant booties which were the fruit of the Jews' cruelty, tyranny, and exploitation during many years in Medina.

Then, at the end of the verse, the Qur'an says:

"...and a land you had not trodden, and Allah is All-powerful over everything."

The commentators have delivered different statements about the purpose of the land mentioned in the verse, saying: "a land you had not trodden".

Some of them believe that it refers to the land of 'Khiybar' which was later conquered by the Muslims.

Some others say that it refers to the land of Mecca, while another group believe that it refers to the lands of Room and Iran.

Some commentators say that it refers to all of the lands that from that day on until the Day of Hereafter Muslims occupy as their own realms.

But none of these probabilities is consistent with the apparent of the verse, because the verse in the frame of reference of the verb in the past tense /'aura?akum/ (He made you heirs) mentioned in the verse is an evidence that this land was occupied by the Muslims in this very fight of Bani Qurayzah in addition to the land of Mecca, which is one of commentaries, and it was not a land that the Muslims had not trodden in, while the Qur'an says:

"...and a land you had not trodden...".

Apparently this verse points to the special gardens and lands which were under the authority of Bani Qurayzah and no body had the right to enter them, because the Jews seriously tried to protect their properties.

And if we disregard the past tense of the verb of this victory, it adapts more to the land of Khiybar which was located not so far from the Jewish tribe and, however, the Muslims occupied it.[10]

Some Points

1- The Main Root of the Battle of Bani Qurayzah

The Holy Qur'an testifies that the main factor of this Battle was the support of the Jews of Bani Qurayzah from the polytheists of Arabs in the Battle of 'Ahzab, because it says:

"...He drove down those of the people of the Book (The Jews) who supported them..."

Moreover, the Jews, in principle, were counted as a hidden group in Medina for the enemies of Islam. They worked hard in propagations against Islam and they used any opportunity they found to damage the Muslims.

As we said before, among the three tribes of the Jews (Bani Qayniqaq, Bani Nadir, and Bani Qurayzah) only the third group had remained in Medina at the time of the Battle of 'Ahzab, and the first and second groups as the result of perjury were condemned to leave Medina, and this third group, who acted to breaking covenant and joining to the enemies of Islam, should receive the retribution of their own treacherous deeds and be punished for their crimes.

2- The Event of the Battle of Bani Qurayzah

We said that the Prophet (S), immediately after the end of the Battle of 'Ahzab, was ordered to make clear the account of Bani Qurayzah.

It has been recorded that the Muslims hurried to attend in the region of the fortresses of Bani Qurayzah

so hastily that even some of them neglected to perform their evening prayer and out of necessity they belated accomplishment of it later.

The Prophet (S) issued the command of the siege of their fortresses. This siege prolonged twenty five days. As the Holy Qur'an implies, Allah cast an intensive awe in their hearts.

Ka'b-ibn-'Asad, who was one of the chiefs of the Jews, said:

"I am sure that Muhammad (S) will not leave us alone until he fights against us. I suggest three things that you choose either of them that you desire.

My first suggestion is that we shake hand with this man and believe in him and follow him, because it has been proved for you that he is the Messenger of Allah, and we find the signs of his prophethood in our books. In this case your life, wealth, children and wives will be safe and sound."

They answered that they would not leave the Torah and would not accept anything instead of it.

He said:

"Now that you did not accept my suggestion, let us kill our children and wives with our own hands so that our thought can be free from them, and then draw your swords and fight against Muhammad (S) and his followers to see what Allah desires.

If we are killed we will not be worried about our wives and children, and if we won the battle, there would be found many wives and children for us later."

They said:

"How do we kill these helpless ones with our own hands? After them, what is the worth of living for us?"

Ka'b-ibn-'Asad said:

"Well! You did not accept this. Tonight is the night before Saturday. Muhammad (S) and his companions think that we will not attack them tonight. Let us attack them insidiously, perhaps we will win the battle."

They said that they would not do that either, because they were never willing to violate the esteem of Saturday.

Ka'b angrily said:

"Since the day you were born from your mothers, none of you have been wise even for a night."

After that, they asked the Prophet (S) to send 'Abu Lubabah to them in order that they would consult with him.

When ’Abu Lubabah came to them, the Jewish women and children began crying in front of him and he was seriously affected by that scene. Then the Jewish men asked him whether he approved that they would submit the command of Muhammad (S).

’Abu Lubabah agreed with them, but at the same time he pointed to his throat which meant that the Prophet (S) would kill all of them.

’Abu Lubabah says when he left that place he understood his treachery. Then, instead of going to meet the Prophet (S), he went directly into the mosque and fastened himself to one of the pillars of the mosque and said he would not move from that place until Allah (s.w.t.) might accept his repentance.

At last, Allah forgave his sin because of his truthfulness and a verse of the Qur’an was revealed in this concern, saying:

“And (there are) others who have confessed to their sins. They have mixed a righteous deed and an evil one. May be Allah will turn (mercifully) to them (and accept their repentance). Verily Allah is Forgiving, Merciful.”[11]

Finally, the Jews of Bani Qurayzah had to be surrendered without any condition. The holy Prophet (S) told them whether they were content that he should execute whatever Sa‘d-ibn-Ma‘ath would judge about them, (and they accepted).

Sa‘d-ibn-Ma‘ath said:

“It is the time when Sa‘d must state the ordinance of Allah without considering the scorn of any blamers.”

Sa‘d made the Jews confess again that they would accept whatever he might judge, and then he shut his eyes and turned his face to that side that the Prophet (S) was standing and said:

“Do you accept my judgement, too?”

the Prophet (S) answered:

‘Yes’.

He said:

“I say that those who were ready to fight against Muslims (the men of Bani Qurayzah) must be killed, and their wives and children must be captured, and their properties must be divided.”

But some of them embraced Islam and saved.[12]

3- The Sequels of the Battle of Bani Qurayzah

The triumph over this cruel obstinate group had some fruitful results for the Muslims; among them are as follow:

1- Purification of the inner army of Medina and that the Muslims become mentally reposeful from the spies of the Jews.

2- The destruction of the centre of Arab polytheists in Medina and that they became hopeless of providing an inner rebellion.

3- The finance power of the Muslims was strengthened by the booties of this battle.

4- The way of the future victories was paved, and that of Khiybar occupation in particular.

5- The fixation of the situation of Islam in the view of both the enemies and friends inside and outside of Medina was established.

1. Nahj-ul-Balaqah, wonderful saying No. 9
2. Mufradat by Raqib, Majma'-ul-Bayan, and Lisan-ul-'Arab
3. Majma'-ul-Bayan under the abovementioned verse
4. Tafsir-i-Qurtabi, Fi-Zilal, and Majma'-ul-Bayan
5. Majma'-ul-Bayan, following the verse
6. Tafsir-us-Safi, following the verse
7. Nur-uth-Thaqalayn, Vol. 4, P. 259
8. The commentary Al-Mizan, following the verse
9. Kamil-i-Ibn-Athir, P. 2, P. 137 and 173
10. The Battle of Khiybar happened in the seventh A.H.
11. Surah At-Taubah, No. 9, verse 102
12. Kamil, by Ibn-i-'Athir, Vol. 2, P. 185 and Sirah, by Ibn-Husham, Vol. 2 P. 244

Section 4: The Ahlul Bayt Divinely Made Pure

The People of the House (The Ahlul Bayt) Divinely Made Pure (Clean)

Surah Al-'Ahzab – Verse 28

يَآ أَيُّهَا النَّبِيُّ قُل لأَزْوَاجِكَ إِن كُنتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحاً جَمِيلاً

28. "O Prophet! Say to your wives: 'If you desire the life of this world and its adornment, then

come, I will provide you enjoyment and set you free in a handsome manner.”

As the result of gaining the booties by the Muslims, the wives of the Prophet (S) wished to develop their lives and, therefore, demanded him (S) some means and welfare potentialities. The Prophet (S) opposed their demand and did not go to them for a month until when the verses under discussion were revealed.

The life of all Muslims must be simple. The religious, social and guiding situation creates a particular duty for man.

“…If you desire the life of this world…”

Therefore, the verse says:

“O Prophet! Say to your wives: ‘If you desire the life of this world and its adornment, then come, I will provide you enjoyment and set you free in a handsome manner.”

The Arabic word ***/’umatti‘kunna/*** is derived from /mut‘ah/ and, as it has been said in the commentary of Surah Al-Baqarah, No. 2, verse 236, its purpose is a present which is fit with the rank of a woman.

Here the purpose is that he ought to add to the dowry an appropriate sum, or if there has not been appointed a particular dowry he may give them a worthy present so that they become content and happy and that their separation would occur in a friendly environment.

The Arabic word ***/sarah/*** is originally derived from /sarh/ in the sense of a plant which has leaves and fruit; and the Arabic phrase: /sarahtul-’abil/ means ‘I left the camels to enjoy the plants and the leaves of the trees’.

Then, it has been used in a vaster scope of meaning, with the sense of any kind of leaving anything and anyone; and sometimes it is also used ironically in the sense of ‘to divorce’.

However, the objective meaning of the Qur’anic phrase: ***/sarahan jamila/*** (***in a handsome manner***) mentioned in the verse under discussion is: ‘To set women free pleasantly and without any quarrel and wrath.’

Here, there are some detailed discussions among the Islamic commentators and jurists whether the purpose of this statement mentioned in the above verse is that the Prophet (S) let his wives free between remaining or they separate, and if they chose separation, it would itself be counted as divorce and it did not need the formula of repudiation to be recited.

Or the purpose has been this that they would choose one of those two ways. If they chose separation, the Prophet (S) would recite the formula of repudiation, otherwise they would remain in their own state.

Yes, the combination of the meaning of the above verse and other verses of divorce requires that

separation must be done by means of divorce.

However, this problem is discussed among the jurists of both Shi‘ah and the Sunnites, though the second attitude, i.e. separation by the way of divorce is nearer to the apparent of the holy verse.

Moreover, the application of the Qur'anic phrase ***/'usarrihkunna/*** (***I set you free***) denotes that the Prophet (S) took action in separating them, specially that the word ***/tasrih/*** in another occurrence of the Holy Qur'an has been used in the sense of 'divorce'.[1]

For more information in this regard, you may refer to the legal books, particularly to the book Jawahir, Vol. 29, P. 122.

Surah Al-'Ahzab – Verse 29

وَإِن كُنتُنَّ تُرِدْنَ اللَّهَ وَرَسُولَهُ وَالدَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنكُنَّ أَجْراً عَظِيماً

29. "And if you desire Allah and His Messenger and the abode of Hereafter, then verily Allah has prepared for the doers of good among you a great reward."

Allah (s.w.t.) considers simple life for the religious leaders' families as a good action. Therefore, those who renounce the little provision of this world will gain a great reward.

So, this verse says:

"And if you desire Allah and His Messenger and the abode of Hereafter, then verily Allah has prepared for the doers of good among you a great reward."

In fact, these few sentences contain all the basis of faith and programs of a believer. From one side, he has the Faith in Allah, His Messenger (S), and in the Day of Hereafter, and he tries to increase it. On the other side, he is in the row of the benevolent and righteous doers.

Therefore, a mere desire and expression of love to Allah, the Prophet (S), and Hereafter is not enough, but one's practical programs must be consistent to it, too.

Thus, Allah made the duty of the Prophet's wives clear forever, that they must be an example for the faithful women. They must be pious, virtuous, heedless to the dazzling glares of the world and beautiful ornament, and must specially be attentive to faith, righteous deed, and spirituality.

If they are such, they can remain and possess the great honour of being the Prophet's spouses; else, they may take their own way and separate from him.

In these sentences the addressees are the Prophet's wives, but the content of the holy verses and its

result envelops all, specially those who have been appointed in the position of leadership over people and common people should follow them.

They can always choose one of two ways: they may use their apparent position for reaching a welfare of material life, or submitting to some deprivations in order to get the pleasure of Allah and guidance of people.

Surah Al-'Ahzab – Verse 30

يَا نِسَآءَ النَّبِيِّ مَن يَأْتِ مِنكُنَّ بِفَاحِشَةٍ مُّبَيِّنَةٍ يُضَاعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا

30. "O wives of the Prophet! Whoever of you commits an open indecency, the punishment for her will be doubled, and that is easy for Allah."

In Divine retribution and reward personal merit and noble descent have no effect and every offender must be punished.

Those who have a religious feature and a social situation and whose manner is considered as a model for others, will deserve a greater retribution than that of others if they commit a sin.

This holy verse through some clear statements refers to the situation of the wives of the Prophet (S) concerning their good and evil actions as well as their prominence and their heavy responsibility.

It says:

"O wives of the Prophet! Whoever of you commits an open indecency, the punishment for her will be doubled, and that is easy for Allah."

You are living in the house of the Prophet (S), the centre of revelation and prophecy. Regarding to your constant nearness to the Messenger of Allah (S) your awareness about the Islamic affairs is more than the common people, in addition that others look at you and your deeds are as models for them.

Therefore, your sin is more grievous than theirs with Allah, since both reward and retribution are given according to the one's knowledge and level of cognizance, and its effect in the environment. You have both a heavier portion of information and a more sensitive situation from the point of having an affect of the society.

Besides them all, your wrong actions, from one side, annoy the holy Prophet (S), and, on the other side, damage his honour, and this is counted another sin which deserves another punishment.

The objective meaning of the Qur'anic phrase: ***/fahišatan mubayyinah/*** is the open lewdnesses; and we know that the harm of the sins that some known personalities commit will often be more effective when

they are done manifestly.

The Qur'anic sentence that says: "***That is easy for Allah***" refers to this fact that they should never imagine that their punishment causes any difficulty for Allah and that their relation with the Prophet of Islam (S) may hinder it, as it is customary among people that they ignore, or consider the sins of their friends and relatives small.

No, it is not such. This ordinance will decisively be executed upon them. The above mentioned verses are about the wives of the Prophet (S), saying that if they obey Allah they will have a double reward, and if they commit a manifest sin their retribution will also be doubled.

But in view of the fact that the main criterion of judgment is one's social position, personality and rank, this ordinance is also true about other persons who have a social position.

Such persons do not belong only to them, but their existence consists of two dimensions: one dimension belongs to their own selves, and the other belongs to the society. So, their life programs can guide a group or mislead another group. Thus, their deeds have two effects: a personal effect and a social effect, and from this point of view, each of them has a reward or retribution.

A tradition narrated from Imam Sadiq (as) indicates that he said:

"An ignorant person's seventy sins will be forgiven before that a single sin of a learned one can be forgiven."[2]

It is narrated that:

"Once someone came to Imam Sajjad, Ali-ibn-il-Husayn (as), and said:

'Verily you are the family whom Allah has forgiven.'

The Imam (as) became angry and said:

"We are more deserving that what Allah has appointed about the wives of the Prophet (S) to be appointed to us, not as you say. We consider two rewards for our righteous (ones) and two retributions for our evil (ones), then, he recited the two abovementioned verses."[3]

The messenger of Allah (S) said:

"The stroke of Ali (as) on the day of the ditch is better than the worship of Jinn and human beings."[4]

Surah Al-'Ahzab – Verse 31

وَمَن يَقْنُتْ مِنكُنَّ لِلَّهِ وَرَسُولِهِ وَتَعْمَلْ صَالِحاً نُؤْتِهَآ أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقاً كَرِيمًا

31. “And whoever of you* (*women*) *is obedient to Allah and His Messenger, and does righteousness, to her shall We grant her reward twice; and We have prepared for her a generous sustenance.”

Encouragement and threat are effective when they are beside each other.

That obedience is worthy which is based upon knowledge and love accompanied with modesty.

Therefore, this verse says:

“And whoever of you* (*women*) *is obedient to Allah and His Messenger, and does righteousness, to her shall We grant her reward twice; and We have prepared for her a generous sustenance.”

The Arabic word ***/yaqnut/*** is derived from /qunut/ in the sense of obedience accompanied with modesty and discipline.5 So the Holy Qur’an tells them in this way that they should be obedient both to the command of Allah and the Prophet and observe the condition of discipline perfectly.

Here, we confront again this point that mere claim of faith and obedience is not enough, but in respect to the Qur’anic phrase ***/ta‘mal salihan/*** (***does righteousness***) its effects must be seen in action, too.

The Arabic phrase ***/rizqan karim/*** (***a generous sustenance***) has a vast meaning which encompasses all the spiritual and material merits. It has been rendered into Paradise for the sake that Paradise is the abode of all these merits.

Surah Al-’Ahzab – Verse 32

يَآ نِسَآءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِنَ النِّسَآءِ إِنِ اتَّقَيْتُنَّ فَلاَ تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلاً مَعْرُوفاً

32. “O wives of the Prophet! You are not like any of the* (*other*) *women if you are in awe of Allah, then be not soft in speech lest he in whose heart is disease aspire* (*at you*) *and speak honourable words.”

The circumstance of the families of religious leaders is different from that of others and they should be more careful of their behaviour than others.

When the wives of the Prophet (S), most of whom were old and aged and had a simple life, are warned that they should not speak with an amorous gesture, the young and beautiful women must count their own account.

So, in this verse, Allah says:

“O wives of the Prophet! You are not like any of the* (*other*) *women if you are in awe of Allah...”

From one side, because of your connection to the Prophet (S), and that you are inside the centre of revelation and hear the verses of the Qur'an and teachings of Islam, on the other side, you have such a particular situation that you can be a model for all women, whether in the way of piety, or in the way of sin, therefore, you must recognize your situation and do not neglect your heavy responsibility.

You should know that if you are pious you will have a very excellent rank with Allah.

Next to this fair premise, which makes them prepare for accepting responsibilities and consider personality for them, it issues the first divine command in the field of chastity, and, in particular, refers to a narrow subject so that other issues in this relation would be made clear. It says:

"...then be not soft in speech lest he in whose heart is disease aspire (at you)..."

You should be severe and dry in speech, and speak ordinarily, not like some low women who try to speak with some stimulative changes in their voice and gesture that cause the voluptuous persons to fall in the thought of sin.

The application of the Qur'anic clause: "***He in whose heart is disease***" is a very explicit meaning upon this fact that the existence of sexual instinct in the level of moderation and religion is the sign of health, but when it is beyond this level it is a kind of disease, so much so that it becomes nigh to madness and is usually called: 'sexual madness!'

Nowadays, the concerning scientists have explained in their books different kinds of this psychological sickness, which come into being as the result of the increase of this instinct and submitting to kinds of sexual pollutions in corruptive environments.

The Qur'an issues the second command as follows:

"...and speak honourable words."

In fact, the phrase ***"...be not soft in speech..."*** refers to the modality of speaking, and the phrase: "speak honourable words" points to the content of speech.

Of course, the phrase '***honourable words'***, here, has a vast meaning that, besides what was said, negates any kind of false, vain, and sinful saying which is opposite to the truth.

By the way, the recent sentence can be an explanation for the former one, lest no one think that the wives of the Prophet (S) must encounter strangers insidiously or far from discipline, but their manner must be decent, polite and, in the meanwhile without having any sort of behaviour with stimulation.

Surah Al-'Ahzab – Verse 33

وَقَرْنَ فِي بُيُوتِكُنَّ وَلاَ تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الأُولَي وَأَقِمْنَ الصَّلاَةَ وَءَاتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً

33. "And stay in your abodes and do not display your finery, like the former times of Ignorance, and establish the prayer, and pay the poor-rate, and obey Allah and His Messenger. Verily Allah intends but to keep off from you (every kind of) uncleanness, O' you the people of the House! And purify you (with) a thorough purification."

This verse addresses the wives of the Prophet (S), but certainly its purpose is all the Muslim women who must practice these commandments respectively.

Sin is a pollution for the spirit, and the family of the holy Prophet (S) must be far from this pollution.

In the field of observing chastity, this verse says:

"And stay in your abodes and do not display your finery, like the former times of Ignorance..."

The Arabic word ***/qarn/*** is derived from /wiqar/ in the sense of 'heaviness', which implicitly refers to staying at homes. Some others have also said that it may be derived from /qarar/ which, from the point of consequence, does not much differ from the first meaning.

The Arabic word ***/tabarruj/*** means to be manifest before the eyes of people. It is derived from /baraja/ which means to be apparent in front of the eyes of all.

The objective meaning of the Qur'anic word ***/jahiliyyah/ (ignorance)*** apparently is the same Ignorance which existed at the time of the Prophet (S). As the history indicates, at that time women had not a correct veil.

They used to cast the lap of their shawls behind their heads in a way that their throat and a part of their breast, necklace, neck and ear-rings were seen, and by this style the Qur'an dissuades the wives of the Prophet (S) from these sorts of treatments.

No doubt this ordinance is general, and the emphasis of these verses on the wives of the Prophet (S) is as a stressed recommendation. It is just like that we tell a scholar that he, who is a scholar, should not tell a lie.

The concept of this statement is not that telling a lie is permissible for others, but the purpose is that this man who is a scholar must avoid this action more seriously and more emphatically than others.

However, this statement shows that in future there will come some Ignorance similar to the Ignorance of Arabs, and today, in our time, we see the traces of this prophecy of the Qur'an in the civilized material world.

But the former commentators, who could not foresee such an affair, had been in trouble for commenting this word.

So, they have commented the phrase /jahiliyyatil 'ula/ (the former times of Ignorance) as the time between the age of Adam and that of Noah, or the time between the age of David and Solomon, when women came out in public with some dresses that their bodies were manifest, so that they could name the Ignorance before Islam as the second Ignorance.

But, as we said before, these statements are not needed, and the apparent meaning is that /jahiliyyat-il-'ula/ is that very Ignorance of before Islam which is referred to in another place of the Qur'an, too.[6] and the second Ignorance is the Ignorance which will come into being later (like our age).[7]

However, the verse of the Qur'an has stated three Divine instructions as follows:

"...and establish the prayer, and pay the poor-rate, and obey Allah and His Messenger..."

If in the field of worship the Qur'an emphasizes on ritual prayer and poor-rate, it is for the sake that prayer is the most important way of communication with Allah and in the meantime that the poor-rate is a great worship, it is counted as a firm connection with the servants of Allah.

The Qur'anic sentence: "***obey Allah and His Messenger***" is a general ordinance which envelops all the Divine programs. These three instructions also show that the above ordinances are not allocated to the wives of the Prophet (S), but they are for all, although they have an emphasis concerning them.

At the end, the verse says:

"...Verily Allah intends but to keep off from you (every kind of) uncleanness, O' you the people of the House! And purify you (with) a thorough purification."

The application of the Arabic word ***/'innama/*** here, which is usually for restriction, is an evidence that this merit is only for the family of the Prophet (S).

The Arabic term ***/yuridu/*** refers to the genetic will of Allah, else, 'the religious will' and, in other words, the necessity of keeping one's self pure does not restrict to the family of the Prophet (S) and, according to the command of religion, all people are dutifully responsible to be pure from any kind of sin and pollution.

It may be said that 'the genetic will' causes a kind of fatalism, but regarding to the discussions we had about the infallibility of Divine prophets and Imams the answer of this question will be made clear, and here it can be briefly said: the infallible ones have a sort of acquired eligibility by means of their own deeds, and a kind of innate competency gifted from the side of Allah so that they can be a paradigm for people.

In other words, the infallible ones, for the sake of Divine aids and their own pure deeds, are in a state that they do not go toward sins while they have power and authority to commit sin.

It is just like that never a wise person is ready to take a piece of fire and puts it in his mouth, while there is neither a compulsion nor any aversion in this action. This is a mood emerged from inside of the self of a man as the result of information and innate natural principles, without being any compulsion and predestination in the action.

The Arabic term ***/rijs/*** means an impure thing, whether it is impure from the view of the man's nature, or according to the intellect or religion or all of them.

The Qur'anic word ***/tathir/*** means 'to purify' and in fact, it is an emphasis on the negation of any kind of uncleanness; and its mentioning here in the form of 'absolute object' is counted another emphasis on this meaning.

According to the view of all scholars of Islam and commentators, the application of the term Ahlul Bayt here refers to the family of the Prophet (S) and this is the thing which is understood from the apparent of the verse itself.

The objective meaning of the word /bayt/ (house), which has been mentioned here in an absolute form, with the context of the verses before and after it, is the house of the Prophet (S)

Who Are the Prophet's Family (Ahlul Bayt)?

There are a lot of traditions recorded in the sources of the Sunnites and Shi'ah which indicate the addressees in the abovementioned verse are only five persons. They are: the Prophet (S), Ali (as), Fatimah (as) Hassan and Husayn (as).

There are more than one hundred and thirty narrations mentioned in this regard in the book entitled Shawahid-ut-Tanzil, which is one of the famous books of the Sunnites. The book entitled Ihqaq-ul-Haqq introduces more than seventy traditions taken from the famous sources of the Sunnites which allocate this verse to the above mentioned five persons.[8]

Surah Al-'Ahzab – Verse 34

وَاذْكُرْنَ مَا يُتْلَي فِي بُيُوتِكُنَّ مِنْ ءَايَاتِ اللَّهِ وَالْحِكْمَةِ اِنَّ اللَّهَ كَانَ لَطِيفاً خَبِيراً

34. "And remember what is recited in your abodes of the signs of Allah and the Wisdom; verily Allah is All-Subtle, Aware."

There have been mentioned two meanings for the Qur'anic word ***/□ikr/***: one is 'to memorize' and the

other is ‘to utter’.

Therefore the Qur’anic phrase: ***/wa�kurna/*** means: O’ wives of the Prophet! You should remember, and do not forget, that the Divine revelation is sent down in your house; or it means: you should reiterate for others whatever of the Book of Allah is recited in your house and you learn.

Instead of a mean and worthless culture, you must follow the Divine culture. The household of the Prophet (S) must do righteous deeds prior to others.

This fact mentioned in this verse has been stated as the last duty of the wives of the Prophet (S), and it is a warning unto all of them that they may utilize the best opportunity which has been given to them; that is, being informed of the facts of Islam, and that they might improve themselves under its light.

It says:

“And remember what is recited in your abodes of the signs of Allah and the Wisdom...”

You are in the centre of revelation and under the light of the Qur’an. Even when you are at home, you can abundantly enjoy the lessons of Islam and the words of the holy Prophet (S) stated by his holy tongue, because his every breath is a lesson and his every word is a program.

Upon the difference between /’ayatillah/ (the signs of Allah) and /hikmat/ (wisdom) some of the commentators have said that both of them refer to the Qur’an, but the application of the Qur’anic word ***/’ayat/*** states its being as a miracle, and the application of /hikmat/ reiterates the deep content and knowledge hidden in it.

Some other Islamic commentators have said that /’ayatullah/ points to the verses of the Qur’an and /hikmat/ refers to the Prophet’s way of treatment and his wise admonitions.

Both of these two commentaries adapt to the rank and words of the verse, but the first one seems nearer, because the application of the word ‘recite’ is more appropriate in respect to the Divine verses. In addition, the word /nuzul/ has been used in many verses of the Qur’an in connection with both ‘verses’ and ‘wisdom’.

Among them is Surah Al-Baqarah, No. 2, verse 231 which says:

“...and what He has sent down unto you of the Book and wisdom...”.

Similar to this very meaning is also recited in Surah An-Nisa’, No. 4, verse 113.

At the end of the verse, the Qur’an adds:

“...verily Allah is All-Subtle, Aware.”

This sentence points to this fact that Allah is aware of the most precise things, and He knows your intentions very well, and He is aware of the secrets hidden inside your breasts.

This meaning is in the case that we comment the Qur'anic word ***/latif/*** (***All-subtle***) in the sense of the One Who is aware of the minute points, and if we comment it in the sense of 'the possessor of mercy', it refers to this fact that Allah is both merciful unto you, the wives of the Prophet (S), and is aware of your deeds.

This is also probable that the emphasis on the word ***/latif/*** (***All-subtle***) is for the sake of the miracle of the verse of the Qur'an, and the emphasis on the word ***/xabir/*** (***aware***) is for its wise content. In the meanwhile, these meanings do not contrast each other and can be said with together.

A Few Points

1- The 'Purification Verse' is the Clear Proof of Immaculacy

Some commentators have taken the Arabic word ***/rijs/***, mentioned in the verse, only as a hint to polytheism, or to the ugly major sins such as adultery, while there is no proof available for this restriction.

But (regarding that the Arabic signs ***'Alif*** and ***Lam*** added to the material noun /rijs/) the word 'Ar-Rijs' encompasses every kind of pollution and sin, since all sins are called in Arabic '***Rijs***'. In the Qur'an, this word has been used in the senses of: polytheism, alcoholic liquors, gambling, hypocrisy, unlawful meats, and the like.9

And regarding that the Will of Allah is not changeable and the sentence:

"…verily Allah intends but to keep off from you (***every kind of***) ***uncleanness O' you the people of the House…"***

mentioned in the Qur'an is an evidence upon the certain Will of Allah, specially regarding to the Qur'anic word ***/'innama/*** which is used for restriction and emphasis, makes it clear that the decisive Will of Allah is determined that 'the people of the House' should be clean from any pollution, wrong and sin and this is that very rank of infallibility.

This point is also noteworthy that the objective meaning of 'the Will of Allah' in these verses is not His instructions and ordinances concerning lawful and unlawful things, since such instructions are for all people and do not allocate to only Ahlul Bayt (as), therefore, it is not consistent with the concept of the word /'innama/.

Thus, this constant Will refers to a kind of Divine aid which helps the people of the House (Ahlul Bayt) in infallibility and its continuation, and in the meantime, (as it was explained before), it does not contrast with free will and choice.

In fact, the concept of the verse is the same thing that is also mentioned in Jami'ah Supplication, which says:

"Allah protected you from errors, and made you safe from seditions, and purified you from pollutions, and kept off from you (every kind of) uncleanness, and purified you (with) a through purification."

2- Whom is the Purification Verse About?

We said before that though this verse is mentioned inside the verses concerning the wives of the Prophet (S), the change of its style (the alteration of feminine plural pronouns to masculine plural pronouns) is the evidence for that this part of the verse has a content apart from these verses.

That is why even those who have not considered this verse concerned to the Prophet (S), Ali (as), Fatimah (as), Hassan and Husayn (as), believe that it has such a vast meaning that it envelops both these dignitaries and the wives of the holy Prophet (S).

But there are many narrations available which indicate that the verse is allocated to only these dignitaries and the wives of the Prophet (S) are not involved in this meaning though they have a symmetrical respect. Here are a number of those narrations:

A) The narrations that have been narrated from the wives of the Prophet (S) themselves. They said:

"When the Prophet (S) was speaking about this holy verse, we asked him whether we were included in it, and he answered:

'You are good but you are not included in this verse'."

Among them is the narration which Tha'labi has narrated in his commentary from 'Umm-us-Salamah, saying:

"The Prophet (S) was at home when Fatimah (as) brought a piece of silk cloth to him.

The Prophet (S) told her:

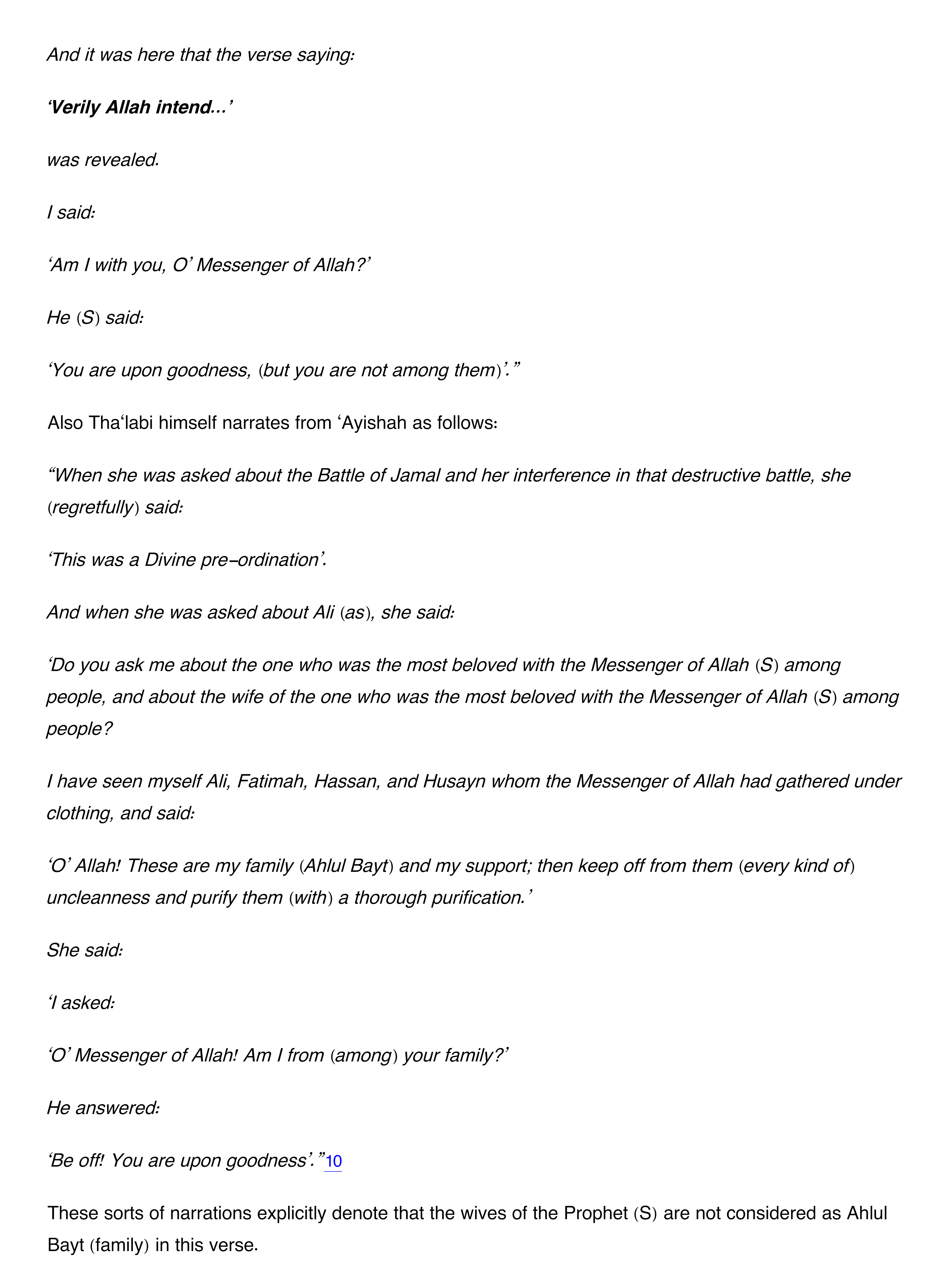
'Call your husband and your two sons, Hassan and Husayn (as)'.

She fetched them.

Then they ate food.

Then the Prophet (S) cast a mantle over them and said:

'O' Allah! These are my family (Ahlul Bayt), then keep off from them (every kind of) uncleanness and purify them (with) a thorough purification'.



And it was here that the verse saying:

'Verily Allah intend...'

was revealed.

I said:

'Am I with you, O' Messenger of Allah?'

He (S) said:

'You are upon goodness, (but you are not among them)'."

Also Tha'labi himself narrates from 'Ayishah as follows:

"When she was asked about the Battle of Jamal and her interference in that destructive battle, she (regretfully) said:

'This was a Divine pre-ordination'.

And when she was asked about Ali (as), she said:

'Do you ask me about the one who was the most beloved with the Messenger of Allah (S) among people, and about the wife of the one who was the most beloved with the Messenger of Allah (S) among people?

I have seen myself Ali, Fatimah, Hassan, and Husayn whom the Messenger of Allah had gathered under clothing, and said:

'O' Allah! These are my family (Ahlul Bayt) and my support; then keep off from them (every kind of) uncleanness and purify them (with) a thorough purification.'

She said:

'I asked:

'O' Messenger of Allah! Am I from (among) your family?'

He answered:

'Be off! You are upon goodness'."[10]

These sorts of narrations explicitly denote that the wives of the Prophet (S) are not considered as Ahlul Bayt (family) in this verse.

B) There have been recorded many narrations about Hadith Kasa from all of which it is understood that once the Prophet (S) called up Ali, Fatimah, Hassan and Husayn (as), or they themselves came to him.

He cast a shoulder-mantle over them, and said:

"O' Allah! These are my family (members), then Keep off (every kind of) uncleanness from them."

At this time the verse:

"Verily Allah intends but to keep off from you (every kind of) uncleanness..." was revealed.

Hakim Huskani Neyshaburi, the famous scholar, has compiled several narrations in this field narrated from various narrators.[11]

Here, this question attracts the attentions that what was the aim of gathering them under that single piece garment?

It seems that the Prophet (S) intended to specify them well and say that this verse is only about this group, lest someone considers the addressees of this verse were the whole wives of the Prophet (S) and all those who are counted as a part of his family.

Even some narrations indicate that the Prophet (S) repeated this sentence for three times and said:

"O Allah! These are my family (members) and my particular (ones), then Keep off (every kind of) uncleanness from them and purify them (with) a thorough purification."

C) A great deal of other narrations denote that after the revelation of this verse until six months when the Prophet (S) was passing by the house of Fatimah (as) for going to perform his morning prayer, he called:

"It is the time of prayer O' Ahlul Bayt. Verily Allah intends but to Keep off from you (every kind of) uncleanness, O' you the people of the House! And purify you (with) a thorough purification."

Hakim Huskani has narrated this tradition from 'Anas-ibn-Malik.[12]

Another narration, which is narrated from 'Abu-Sa'id Khidri, from the Prophet (S), indicates:

"The Prophet (S) continued this program until eight or nine months."[13]

Ibn-i-'Abbas has narrated this tradition from the Prophet (S), too.[14]

This point is also notable that the constant repetition of this subject for six, or 8, or 9 months beside the house of Fatimah (as) is for the purpose that the matter could completely be distinguished so that there would remain no doubt for anyone that this verse was revealed only in the rank of this group, specially that after that he (S) ordered that the doors of the houses of others towards the mosque should be

closed, and, at the time of prayer, naturally a group of people could hear this statement there from the Prophet (S).

The only house the arrival door of which was allowed to be open into the Mosque of the Prophet (S) was Fatimah's house.

D) There are numerous narrations narrated by 'Abu-Sa'id Khidri, the famous Companion of the Prophet (S), who manifestly testifies:

"This verse has been sent down only about those five persons: the Messenger of Allah, Ali, Fatimah, Hassan and Husayn (as)."[15]

These narrations are so abundant that some of the Islamic researchers consider them 'widely transmitted'.

It is concluded from what was said that the sources and the narrators of the traditions which indicate that the verse relates only to those five persons are so abundant that there remains no room far any doubt.

The book entitled: 'Sharh-i-'Ihqaq-ul-Haqq' introduces more than seventy sources from among the famous sources of the Sunnites, while the available sources of Shi'ah in this field are more than one thousand sources.[16]

The writer of Shawahid-ut-Tanzil, who is one of the famous scholars of the Sunnis, has narrated more than 130 traditions in this regard.[17]

Besides, some of the wives of the Prophet (S) committed something during their lifetime which never agreed with the rank of infallibility, such as the event of the Battle of Jamal, which was a rebellion against Imam Ali (as), the Imam of the time, that caused a great deal of blood to be shed and, as some of historians have said, more than seventeen thousand people were killed in it.

No doubt, this event is never justifiable, and we see that even 'Ayishah herself also after this event expresses regret, a part of which was referred to formerly. 'Ayishah's finding fault from Khadijah, who was the greatest, the most self-sacrificing and the most virtuous women of Islam, is known in history.

Her word was so sad for the Prophet (S) that, because of the intense of wrath his hair stood on end, and he said:

"By Allah! I had no wife better than her. She embraced Islam when people disbelieved, and she offered her properties at my disposal when all people had got distance with me."

3- Is Allah's Will, Here, Genetic or Religious?

When explaining the commentary of the verse we pointed out that the word 'Will' in the sentence:

“Verily Allah intends but to keep off from you (every kind of) uncleanness...”

is a genetic will not a religious one.

For more explanation we must mention that the purpose of ‘religious will’ is the commands and prohibitions of Allah. For example, Allah has ordered us to perform prayer, fasting, Hajj, and Holy Struggle. This is religious will.

It is clear that religious will relates to our deeds not to the acts of Allah, while in the above-mentioned verse what belongs to will is Allah’s action. It says:

“Allah intends to keep off from you (every kind of) uncleanness”,

so, such a will must be ‘genetic’ and it relates to Allah in the world of genesis.

Besides this, the ‘religious will’ due to purification and piety, does not allocate to Ahlul Bayt (as) because Allah has ordered everybody to be pure and virtuous, and this is not a privilege for Ahlul Bayt (as), since all those who are fully capable are involved in this commandment.

However, this matter, i.e. religious will, not only is not consistent with the apparent of the verse, but also does not agree with the former traditions, since all of those traditions speak about a high privilege and an important particular value which is specific to Ahlul Bayt (as).

This is also certain that the Qur’anic word ***/rijs/*** here does not mean the outward uncleanness but it refers to innate pollutions. The application of the word negates any kind of restriction and limitation in polytheism, infidelity, deeds of indecency, and the like, and it envelops all sins, and creedal, ethical and practical pollutions.

Another point which must be under careful consideration is that the genetic will which is meant ‘creation’ here means advisable not the ‘complete cause’ so that it becomes the source of fatalism and negation of choice.

Explanations: The rank of infallibility is in the sense of a state of Divine piety which comes into being in Divine prophets and Imams by the aid of Allah. But with the existence of this case, it is not such that they can not commit any sin, but they have this ability; too, and they renounce committing sin with their own choice.

It is just like a good physician who never eats a very poisonous thing that he knows its serious dangers, though he has the power of doing it, but his knowledge, mental and spiritual principles cause that he renounce eating it with his own choice.

This point is also necessary to be mentioned that this Divine piety is a particular merit which is endowed upon the Divine prophets, not upon others; but it must be noted that Allah has bestowed this privilege

upon them for the heavy responsibility of leadership that He has given them.

Therefore, it is a privilege that the result of which benefits everyone, and this is the essence of justice. It is just like the particular privilege that Allah has given to the thin, tender, and very sensitive curtains of the eyes that the whole parts of the body enjoy of it.

Moreover, in the same respect that Divine prophets have privileges and are involved in the merits of Allah, their responsibility is heavy, too; so that only a 'leaving the better' of theirs is equivalent to a major sin committed by the ordinary people. This is a distinguisher of the line of justice.

Conclusion: This will is a genetic will in the level of an advisable cause (not a complete cause), and, in the meantime, it is neither the cause of fatalism nor does it negate any advantage and honour.

1. Surah Al-Baqarah, No. 2, verse 229
2. 'Usul-i-Kafi, Vol. 1, P. 37
3. Majma'-ul-Bayan, Vol. 8, P. 354
4. Al-Qadir, Vol. 7, P. 206
5. Mufradat by Raqib, under the word 'Qunut'.
6. Surah 'Al-i-'Imran, No. 3, verse 143, Surah Al-Ma'idah, No. 5, verse 50, and Surah Al-Fath, No. 48, verse 26
7. As it was pointed out a group of the commentators were in doubt about the meaning of the Arabic phrase /jahiliyyat-il-'ula/ mentioned in the verse under discussion, as if they could not believe that after the advent of Islam there will come into being in the world a kind of Ignorance that the Ignorance of the Arabs before Islam comparing with it will certainly be an insignificant matter.
But today this matter is completely clear for us, who are witnesses of the horrible manifestations of the Ignorance of the twentieth century, and this must be counted as one of the miraculous prophecies of the Qur'an.
If in the age of first Ignorance the Arabs had some wars and robberies and, for example, for several times the market of 'Akkaz was the scene of foolish blood-sheds, and some people were killed, in the Ignorance of our time some universal wars take place wherein sometimes more than twenty million people are slain, and more than that are injured or become deformed.
If in the Ignorance of Arabs women displayed their finery, and put their scarves aside in a way that a part of their breast, throat, necklace, and ear-rings were seen, in our age they form some clubs under the title of 'Necked Club' (the example of which is famous in England) wherein, with utmost excuse, individuals become nude for indecent exposures.
If in the age of Arab Ignorance the polluted women put a sign above their own houses in order to invite some individuals toward themselves, in the Ignorance of our age there are some persons who introduce some things in this field in some special newspapers or in the sites of internet which are earnestly shameful to be mentioned and the Ignorance of Arabs were hundred times more honourable than this.
In short, there are some corruptions in faithless material world of today that leaving them unmentioned is better, and this commentary ought not to be polluted by it.
What was said was only a small portion out of very many kinds of them in order to show the life of those who get distance with Allah and, with having thousands of universities, scientific centres and famous scholars, they are fully polluted by corruptions, so much so that even these very scientific centres and their scholars sometimes cooperate with them.
8. The Commentaries of Nur-uth-Thaqalayn, Burhan, and Safi
9. Suras Al-Hajj, No. 22, verse 30; Al-Ma'idah, No. 5, verse 90; At-Taubah, No. 9, verse 125; Al-'An'am, No. 6, verse 145
10. Majma'-ul-Bayan, following the verse
11. Shawahid-ut-Tanzil, Vol. 2, P. 32
12. Shawahid-ut-Tanzil, Vol. 2, P. 25
13. Shawahid-ut-Tanzil. Vol. 2, P. 11

14. Ibid, PP. 28, 29
15. Durr-ul-Manthur, Following the verse.
16. Vol. 2 of Ihqaq-ul-Haqq and its footnotes
17. You may refer to Shawahid-ut-Tanzil, P. 10 to P. 92

Section 5: No Believer Shall Have Any Choice Against the Command of the Prophet of Allah

Surah Al-'Ahzab – Verse 35

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ
وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّآئِمِينَ وَالصَّآئِمَاتِ وَالْحَافِظِينَ
فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيراً وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُم مَّغْفِرَةً وَأَجْراً عَظِيمًا

35. "Verily the Muslim men and the Muslim women, and the believing men and the believing women, and the obedient men and the obedient women, and the truthful men and the truthful women, and the patient men and the patient women, and the humble men and the humble women, and the alms-giving men and the alms-giving women, and the fasting men and the fasting women, and the men who guard their modesty and the women who guard (their modesty), and the men who remember Allah much and the women who remember Allah (much), for them Allah has prepared forgiveness and a great reward."

The Occasion of Revelation

A group of commentators have said that when 'Asma' Bent-i-'Umays, the wife of Ja'far-ibn-Abitalib, accompanied with her husband, came back from Ethiopia, she went to visit the Prophet's wives.

One of the questions she began asking was that whether there was anything of the verses of the Qur'an revealed about women. They responded a negative answer to her.

Then she came to the Prophet (S) and, concerning it, she said:

"O' the Messenger of Allah! Women are in loss!"

The Prophet (S) asked her:

"Why?"

She answered:

“For the reason that there has not come in the Islam and Qur’an anything about the excellence of women.”

It was here that the above verse was revealed (and gave them certainty that the men and women are equal with Allah from the point of nearness and rank. The important thing is that they should have the conditions of excellence from the view of belief, action, and Islamic morals).

This verse has numerated ten virtues for the general men and women in the subjects of belief, ethics, and practice. If we study the differences that Arabs and non-Arabs used to consider between men and women and we search the heart-rending history of woman, the value of this verse will be made clear.

Next to the discussions about the duties of the Prophet’s wives mentioned in the former verses, now, in this verse, there are some comprehensive and expressive statements stated about the whole men and women as well as their outstanding qualities.

After mentioning ten specialties from among their ideological, ethical, and practical qualities, their great reward has been pointed out at the end of the verse.

A part of these ten specialties is about the stages of belief: (confession by the tongue, attesting by the heart, and practicing by the limbs).

Another part of them speak about controlling the tongue, the stomach, and lust, which are three important factors in the life and morals of human beings.

Another part of the discussion is about the subject of supporting the deprived, standing against hard and heavy events with patience, which is the root of faith, and finally, it is about the main element of the continuation of these qualities, i.e., remembering Allah.

It says:

“Verily the Muslim men and the Muslim women, and the believing men and the believing women, and the obedient men and the obedient women...”

Some commentators have taken the words: ‘Islam’ and ‘faith’ mentioned in the above verse, with the same meaning, but it is clear that this repetition indicates that the purpose of them is two different things.

It refers to the same matter which is mentioned in Surah Al-Hujurat, No. 49, verse 14, which says:

“The dwellers of the desert say: ‘We believe’. Say: ‘You do not believe but say: ‘We submit’, and faith has not yet entered into your hearts, and if you obey Allah and His Apostle, He will not diminish aught of your deeds; surely Allah is Forgiving, Merciful.”

This shows that Islam is that very confession by tongue which sets man in the row of Muslims and includes him in their ordinances, but faith is something testified by the heart and mind. Some Islamic narrations have referred to this difference, too.

In a narration we read that one of the companions of Imam Sadiq (as) once asked him about the meaning of 'Islam' and 'Faith', and he also asked him whether they are different from each other.

In answer to him, the Imam (as) said:

"Yes, Faith accompanies Islam, but Islam may not accompany faith."

The man requested him (as) to explain it more, and the Imam (as) continued saying:

"Islam is a confession denoting that there is no god but Allah, and testifying to the messengership of the Messenger of Allah (S).

Whoever confesses these two, his life will be protected (in Islamic government), the marriage of Muslims with him is permissible, and he can inherit from Muslims. Some group of people are involved in this very apparent of Islam.

*But 'Faith' is a light of guidance and reality that will be established in the hearts from the quality of Islam, and by which the deeds will be appeared (and come into being)."*1

The Arabic word ***/qanit/*** is derived from the word /qunut/ in the sense of 'obedience accompanied with veneration', an obedience which originates from Faith and belief. This fact points to the practical aspects and effects of Faith.

Then, the verse refers to another man's quality, which is one of the most important qualities of the true believers. That is, 'tongue protection'.

It says:

"...and the truthful men and the truthful women..."

It is understood from the Islamic narrations that the man's veracity of faith lies in the veracity of his tongue. A tradition says:

*"A man's faith does not become true until his heart becomes true; and his heart does not become true until his tongue becomes true."*2

And since the foundation of Faith is patience in difficulties and its function in spiritualities is as the function of 'the head' for 'the body', the fifth qualification of the believers stated as follows:

"...and the patient men and the patient women..."

On one side; we know that one of the worst ethical corruptions is pride and the love of rank.

The opposite point of it is humbleness, therefore concerning their sixth quality, the verse says:

"...and the humble men and the humble women..."

Besides the love of rank, the love of wealth is a great corruption, too, so that being captured in its grips is a painful captivity, and its opposite is charity and helping to the needy.

So, in their seventh quality, the verse says:

"...and the alms-giving men and the alms-giving women..."

We said that there are three things that if a man protects him from their vice, he will be secure from many ethical vices and corruptions. They are: tongue, stomach and sexual lust.

Here the verse points to the second and the third ones of these things as the eighth and the ninth qualities of the true believers as follows:

"...and the fasting men and the fasting women, and the men who guard their modesty and the women who guard (their modesty)..."

At last, the verse refers to their tenth and their last quality, on which all former qualities depend for their continuation, where it says:

"...and the men who remember Allah much and the women who remember Allah (much)..."

Yes, in any case and in any condition, they remove the curtains of negligence and unawareness from their hearts by the remembrance of Allah. By this means, they cast away the temptations of Satans, and if they may commit a fault, they immediately try to compensate it so that they do not become far from the straight way.

Concerning the purpose of the Arabic phrase: ***/?ikr-i-ka?ir/ (remembrance of (Allah) much)***, there are mentioned different commentaries in the Islamic narrations and in the statements of the commentators, so all of them are apparently of the kind of mentioning the denotation expansion, and the vast meaning of this phrase envelops all of them.

Among them is a tradition stated by the Prophet of Islam (S) who said:

"When a man awakens his wife at night and both of them make ablution and establish (night) prayer, they will be written among those men and women who remember Allah very much."[3]

Imam Sadiq (as) in a tradition said:

"Whoever recites Hadrat Zahra's hymns at night he will be involved in this verse."[4]

Some of commentators have said that the meaning of ‘the remembrance of Allah much’ is that a person remembers Allah in the states that he stands, he sits and at the time he goes to bed.

However, ‘remembrance’ is a sign of having thought, and contemplation is preliminary condition for action; and the aim is never a mere remembrance with no contemplation and practice.

At the end of the verse, the great reward of this group of men and women, who possess these ten abovementioned qualities, is stated as follows:

“...for them Allah has prepared forgiveness and a great reward.”

At first, it washes out their sins which cause the pollution of their soul and spirit with the water of forgiveness. Then, He gives them a great reward, the greatness of which is not known to anyone save Allah (s.w.t.). In fact one of these two is for the negation of afflictions and the other is for the attraction of pleasures.

The application of the Qur’anic word ***/’ajran/*** (***reward***) is itself an evidence for its greatness; and qualifying it by /‘azim/ (great) is an emphasis on this greatness; and also this greatness being absolute is another evidence for its vast scope. It is evident that the thing which Allah counts great is extraordinary great.

This point is also noteworthy here that the Arabic verb ***/’a‘adda/*** (***he has prepared***), mentioned in perfect present tense, is a statement for showing the certainty of this reward and that there is no fail in it; or it is an indication that Paradise and its bounties are prepared just now for the believers.

At the end, you may also make notice of this matter that: sometimes some persons consider that Islam has set the main scale of personality for ‘men’ and women have not a fair considerable place in the programs of Islam.

May be, the source of their mistake is a few legal differences, while each of them has a particular reason and philosophy. But, apart from such differences that relate to their social position and natural conditions, there is not any difference between men and women in Islamic programs from the point of human aspects and spiritual ranks.

The abovementioned verse is a clear evidence upon this reality, because, at the time of stating the qualities of believers and the most fundamental theological and ethical issues, it has set them beside each other equally and has mentioned the same reward for both of them with no difference.

In other words, the bodily difference of man and woman, as well as their spiritual difference, can not be denied, and it is evident that this difference is necessary for the continuation of the system of the society of mankind and creates some effects in some legal laws of man and woman.

But never Islam criticizes the human personality of women, like the manner that some Christian

clergymen in former centuries did. Islam does not consider any difference between man and woman from the point of human spirit.

Surah An-Nahl, No. 16, verse 97 in this regard says:

"Whoever does a righteous deed, whether male or female, and is a believer, We shall certainly give him to live a goodly pure life and, definitely, We will pay them a recompense in proportion to the reward for the best of what they used to do."

Islam has maintained the same economical independence for woman that for man; (contrast to many laws of the former nations, and even today, that they absolutely maintain rather no economical independence for woman).

That is why that in Islamic biography and criticism of traditionists we find a particular section related to the learned women who were in the row of traditionists and jurisprudents whom have been mentioned as some unforgettable persons.

If we refer to the history of Arab before Islam and study the circumstance of the female in that society, that how they were deprived from the least human rights, and that occasionally they had not the right of living and some of them were buried alive after birth, and also if we observe the situation of woman in the world of today some of whom have been changed into the form of some unauthorized factors with no authority in the hand of some persons who claim civilization, we will testify that how a great service Islam has given to woman, and how a great right it has over them.

Surah Al-'Ahzab – Verse 36

وَمَا كَانَ لِمُؤْمِنٍ وَلاَ مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْراً أَن يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَن يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلاَلاً مُّبِينًا

36. "And it is not for any believer, man or woman, to have the choice in their affair when Allah and His Messenger have decreed a matter; and whoever disobeys Allah and His Messenger indeed he has strayed off a manifest straying."

The commands of the holy Prophet (S) are incumbent to be fulfilled as those of Allah. In the system of religious government, obedience of Allah is superior to the people's rules, because those people's views are valuable which are not opposite to the ordinance of Allah.

However, we know well that the essence of Islam is 'submission', the submission that has no condition before the command of Allah.

This meaning has been stated in different verses of the Qur'an through various sentences; including the

above verse which says:

"And it is not for any believer, man or woman, to have the choice in their affair when Allah and His Messenger have decreed a matter…"

They must make their will obedient to the Will of Allah in the same way that their whole entity is dependant to Him.

The Arabic term ***/qada/*** (***decree***) in this verse is 'a religious decree', a law, a command, and an arbitration; and it is evident that neither Allah needs people's obedience and submission, nor does the Prophet have any hope.

In fact, it is their own interests that sometimes, as the result of their limit information they (people) are not aware of them, but Allah knows and instructs them to His Messenger.

This is similar to the fact that a skilful physician tells a patient that he treats his sickness, if the patient absolutely submits his orders and never shows any interference from him. This is the utmost sympathy of the physician to the patient; and Allah is much higher than such a physician.

Therefore, at the end of the verse, this matter is pointed out where it says:

"…and whoever disobeys Allah and His Messenger indeed he has strayed off a manifest straying."

Such a person will lose the path of happiness and will be drawn to wrong way and wretchedness; since he has ignored the command of the Lord of the world, the Beneficent, and that of His Messenger, which is guarantee of his good faith and happiness, and what a mislead is more manifest than this!

Surah Al-'Ahzab – Verse 37

وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَي النَّاسَ وَاللَّهُ أَحَقُّ أَن تَخْشَاهُ فَلَمَّا قَضَي زَيْدٌ مِّنْهَا وَطَراً زَوَّجْنَاكَهَا لِكَيْ لاَ يَكُونَ عَلَي الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَآئِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَراً وَكَانَ أَمْرُ اللَّهِ مَفْعُولاً

37. "And (remember) when you said to him on whom Allah had conferred favour (of faith) and you (too) had conferred favour (of freedom): 'Keep your wife (in wedlock) and be in awe of Allah', and you concealed within your self what Allah would bring to light, and you feared the people, and Allah had a greater right that you should fear Him. But when Zayd had accomplished his concern with her (i.e., divorced her), we joined her in marriage to you, so that there should not be a difficulty for the believers in respect of the wives of their adopted sons when they have accomplished their concerns with them (i.e., have divorced them), and the command of Allah

shall be performed."

Then, the Qur'an refers to the well-known story of Zayd and his wife, Zaynab. This story relates to the story of the wives of the Prophet (S) which was mentioned in the former verses, and it is one of the sensitive issues of the life of the Prophet (S).

It says:

"And (remember) when you said to him on whom Allah had conferred favour (of faith) and you (too) had conferred favour (of freedom): 'Keep your wife (in wedlock) and be in awe of Allah'..."

The objective meaning of 'favour' is the favour of faith and guidance which He had given to Zayd-ibn-Harithah, and the favour of the Prophet (S) was that he manumitted him and favoured him as his own son.

It is understood from this verse that there had happened a conflict between Zayd and Zaynab which continued so long that they were at the threshold of divorce. Regarding to the word /taqul/, which is a simple present Arabic verb, the Prophet (S) continuously and frequently advised and hindered them of being separated and divorced.

Whether this conflict was either for the lack of concord of the social condition of Zaynab, who was from a famous tribe, and that of Zayd, who was a manumitted slave, or because of some rude manners of Zayd, or neither of them, but there was not a spiritual and ethical accord between them.

Sometimes it happens that two persons are good but they are different from the point of thought and taste so that they can not continue their common life with each other.

However, there is not a complicated problem here, but the verse continues saying:

"...and you concealed within your self what Allah would bring to light, and you feared the people, and Allah had a greater right that you should fear Him..."

Of course, the Prophet (S) was going to choose Zaynab as his wife for compensating the defeat that his niece, Zaynab, was faced with that even a manumitted slave had divorced her if the activities of reconciliation between the two spouses were not successful and they had to accept to be divorced, but he (S) was afraid that people would object him for two things, and the opponents might raise a tumult about it.

The first: Zayd was the holy Prophet's adapted son and, according to an ignorant custom, an adopted son had the same ordinances that a real son had. Among them was that they considered that to marry with the divorced wife of an adopted son was unlawful.

The second: How was the Prophet (S) ready to marry the divorced wife of a manumitted slave? Was it

suitable for his rank?

It is understood from some Islamic narrations that, however, the Prophet (S) had made this decision by the command of Allah and there is a frame of reference upon this meaning in the later part of the verse.

Thus, this subject was an ethical and humane one, and also it was an effective means for breaking two wrong ordinances of the Age of Ignorance (marriage with the divorced wife of the adopted son, and marriage with the divorced wife of a slave).

So, the verse continues saying:

"...But when Zayd had accomplished his concern with her (i.e., divorced her), we joined her in marriage to you, so that there should not be a difficulty for the believers in respect of the wives of their adopted sons when they have accomplished their concerns with them (i.e., have divorced them)..."

And this action was something which should be fulfilled.

The verse continues:

"...and the command of Allah shall be performed."

The Arabic term ***/'ad'iya'/*** is the plural form of /da'iya/ in the sense of 'adopted son'. The Arabic word /wataran/ means 'an important need'.

The choice of this meaning concerning the divorce of Zaynab is, in fact, for the delicacy of the statement that it explicitly mentions 'divorce' so that it would not be considered as a blemish by women and even by men, as if these two had been in need of each other to have a common life with each other for a length of time, and their separation had been for the sake of the end of this need.

The application of the Qur'anic phrase ***/zawwajnakaha/*** (***we joined her in marriage to you***) is an evidence that this marriage was a divine marriage.

That is why, as history indicates, Zaynab used to boast over other wives of the holy Prophet (S) for this matter and she said:

"You have been joined in marriage to the Prophet (S) by your relatives, but I have been joined in marriage to the Prophet (S) from heaven by Allah."[5]

It is worthy noting that the act of Prophet's marriage with Zaynab happened in the fifth A.H.[6]

Another notable matter is that, for removing any ambiguity, the Qur'an states very clearly that the main aim of this marriage had been breaking a pagan tradition in the field of self-restraint of marriage with the divorced wives of the adopted sons.

This is a general hint to the numerous marriages of the Prophet (S) which was not a simple matter, but it pursued some goals which had an effect in the fate of his godly school.

The Qur'anic sentence: ***"...the command of Allah shall be performed"*** points to this matter that in such issues we must show decisiveness, and an action which is performable should be performed, and being surrendered to the tumults, in the issues which relate to the general and fundamental goals, is meaningless.

Surah Al-'Ahzab – Verse 38

مَا كَانَ عَلَي النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِن قَبْلُ وَكَانَ أَمْرُ اللَّهِ قَدَراً مَّقْدُوراً

38. "There is no difficulty to the Prophet (in doing) that which Allah has ordained for him, and such has been the way of Allah with those who have passed before, and the command of Allah is a decree determined."

This holy verse is as a resolution upon the previous verse indicating that a religious leader must be decisive and does not fear the blames nor does he wait for the consent of others. So, to complete the former discussions, this verse says:

"There is no difficulty to the Prophet (in doing) that which Allah has ordained for him..."

Wherever Allah commands him to do something, he must put it in action without any hesitation and nothing is permissible to be considered against it.

In carrying out the commands of Allah (s.w.t.), the heavenly leaders never must obey the words of others, or consider the political circumstances and the wrong customs existing in the environment. It may happen that that command is for breaking these very wrong conditions and wiping out the existing ugly innovations.

According to Qur'anic sentence which says:

"...do not fear the scorn of any blamer..."[7]***,***

they must fulfil the command of Allah without any fear from the blames and tumults.

In principle, if we want to wait to attract the consent and pleasure of everybody in order to carry out the command of Allah, such a thing is impossible. There are some groups of people who may be pleased only when we submit to their desires and that we follow their school.

The Qur'an says:

"For, never will the Jews be pleased with you nor the Christians unless you follow their religion..."[8]

And concerning the verse under discussion the matter was as such, since, as we said before, the marriage of the Prophet (S) with Zaynab, in the common thought of the people in that environment, consisted of two objects: one was marriage with 'the wife of the adopted son' which was like the marriage with the wife of a real son in their view; and this was an innovation which had to be broken out.

The other was the marriage of a personality such as the Prophet (S) with the divorced wife of a manumitted slave, which was a blemish and vice among those people, because it would make the Prophet (S) in a row with a slave.

This wrong culture should be dismissed, too, and some humane values might substitute it, and suitability of two spouses must be fixed only on the base of faith, Islam, and piety.

In principle, breaking the traditions and rooting out the superstitious and none-humane customs is always accompanied with oppositions, and the Divine prophets must never heed them. Therefore, in the next sentences, the verse implies that this way of treatment of Allah (s.w.t.) had been current for the prophets of the former nations and you are not the only one who is faced with such a difficulty.

The verse continues:

"...and such has been the way of Allah with those who have passed before..."

For fixing the decisiveness in such fundamental matters, at the end of the verse, it says:

"...and the command of Allah is a decree determined."

The application of the sentence: "***a decree determined***" may refer to the certainty of Allah's command, or it may refer to observing wisdom and interest in it, but the more suitable case for this verse is that both meanings might be used for it. That is, the command of Allah is both accurate and seriously indispensable.

It is interesting that we study in history that for the marriage with Zaynab, the Prophet of Allah (S) invited people for eating food so generally and vastly that he had not done it for any one of his wives.[9]

As if he wanted to show by this action that he would never be terrified by the superstitious traditions of his environment, but on the contrary, he boasted for performing this command of Allah. Moreover, by this way, he wanted to make the ears all over Arabia hear this breaking the pagan tradition.

Surah Al-'Ahzab – Verse 39

الَّذِينَ يُبَلِّغُونَ رِسَالاَتِ اللَّهِ وَيَخْشَوْنَهُ وَلاَ يَخْشَوْنَ أَحَداً اِلاَّ اللَّهَ وَكَفَي بِاللَّهِ حَسِيباً

39. "Those who convey the messages of Allah and fear Him, and do not fear any one but Allah; and Allah is sufficient to take account."

This verse refers to the conclusiveness and courage of the emissary in conveying the command of Allah to people, but we must know that in some aspects, in order to attract the hearts conciliation, mildness, and silence are necessary.

So, this verse points to one of the most important general programs of the Divine prophets, where, concerning them, it says:

"Those who convey the messages of Allah and fear Him, and do not fear any one but Allah..."

You, too, should not have the least horror from anyone in conveying the messages of Allah when He commands you to marry the divorced wife of your adopted son, Zaynab, in order to break the wrong pagan tradition in the field of marriage, and you must never afraid of the words of this one or that one, because this is the way of treatment of all Divine prophets.

In principle, the duty of the prophets in many stages is to break such traditions, and if they let them have the least fear in it, they will not be successful in fulfilling their messengership.

They must go forth conclusively, tolerate eagerly the wrong words of some opponents, and heedless to the evil circumstances and the plots of corruptive people, they must go on their own programs, because all accounts are in the power of Allah.

So, at the end of the verse, it says:

"...and Allah is sufficient to take account."

He both keeps the account of the prophets' devotions in this way to reward them, and takes account the wrong and evil words of the enemies to punish them.

In fact, the sentence: "***Allah is sufficient to take account***" is an evidence for this matter that the Divine leaders must not have any fear in conveying their messengership, since the reckoner of their labours and the giver of rewards is Allah.

The purpose of the Qur'anic term ***/yuballiqun/*** here is 'to convey', and when it relates to 'messages of Allah', it means: whatever Allah has taught the Prophets in the form of revelation, they must teach people and cause them to penetrate into their hearts by means of reasoning, warning, glad tiding, advice, and admonition.

The Qur'anic word ***/xašyat/*** is in the sense of fear accompanied with respect and veneration, and that is

why it differs with the word /xauf/ which lacks this quality. It sometimes is used in the sense of ‘absolute fear’, too.

Surah Al-’Ahzab – Verse 40

مَا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيماً

40. “Muhammad is not the father of any of your men, but the Messenger of Allah and the Seal of the Prophets, and Allah is Cognizant of all things.”

This holy verse is the only verse which consists of both the name of the holy Prophet (S) and has mentioned his messengership in the form of two titles: ***“Muhammad”, “The Messenger of Allah”, “The Seal of the Prophets”.***

It is also the last word that Allah has stated here about the marriage of the Prophet (S) with ‘Zayd’s divorced wife’ for breaking a wrong pagan tradition. It is a short and compact answer as the last answer to them. By the way, this holy verse, with a special relationship, has stated here another important fact, i.e. the subject of being the seal of the prophets.

It says:

“Muhammad is not the father of any of your men…”

That is, Muhammad was not the father of Zayd, nor that of any other men; and if one day he was called by this name, it was only an old custom which was dismissed by the advent of Islam and the descent of the Qur’an, and it was not a natural relationship.

The Prophet (S), of course, had some real children by the names of: Qasim, Tayyib, Tahir, and ’Ibrahim, but, according to the historians, all of them died in childhood, and, therefore, their names were not counted among the names of ‘men’.[10]

At the time of the revelation of the above verse, Imam Hassan and Imam Husayn (as), whom were called the Prophet’s children, were still young children, though later they reached old ages, so the sentence: “***Muhammad is not the father of any of your men***” surely had been true about everybody at that time. And if in some traditions we read that the Prophet (S) himself said:

“I and Ali are the fathers of this Ummah”

certainly his purpose was not to be a relative father, but this originated from his rank of teaching, training, and leading them.

Yet the marriage with the divorced wife of Zayd, that the Qur’an explicitly mentions its philosophy as for

breaking the wrong traditions, was not a thing that caused murmurs among people, or that they could take it as a document for their evil aims.

Then, the Qur'an implicitly adds that your connection with the Prophet (S) is only through messengership and being the seal of the prophets.

It says:

"...but the Messenger of Allah and the Seal of the Prophets..."

Thus, the beginning of the verse causes the relative relation as a general rule and, at the end of the holy verse, it fixes the spiritual relation originated from messengership and being the seal of the prophets, by which the relation of the beginning of the verse with its end is made clear.

Moreover, the holy verse also hints to this facts that the Prophet's passion is above the passion of a father to his child, because his passion is the messenger's passion to the Ummah, specially the holy Messenger who knows there will come no messenger after him and he must foresee whatever is necessary for the Ummah until the Hereafter carefully and with utmost sympathy.

Of course, whatever has been needed in this field Allah (s.w.t.), the Knower, the Aware, has provided, including: the fundamentals of the Faith and the Articles of the Practice of the Faith, the universals and the details in all fields. So, at the end of the verse it says:

"...and Allah is Cognizant of all things."

However, the Arabic word ***/xatam/***, as philologists have said, means something by which the affairs are put to end. It also means something by which papers and the like are sealed.

The above verse is enough for proving that the Prophet of Islam (S) is the last divine prophet, but it is not the only evidence of the fact that the Prophet of Islam (S) is the seal of the prophets, because not only there are some other verses in the holy Qur'an which point to this meaning, but also there have been recorded numerous narrations in this regard.

In Surah Al-'An'am, No. 6, verse 19 we recite:

"...and this Qur'an has been revealed to me that I may warn you thereby, and whomever it reaches. Do you indeed testify that there are other gods with Allah?' Say: 'I do not testify'. Say: 'He is only One God. And verily I am quit of that which you associate (with Him)'."

The vastness of the concept of 'whomever this statement reaches' makes clear the universal messengership of the Qur'an and the Prophet of Islam (S), from one side, and the subject of 'being the seal' of the prophets, on the other side.

There are some other verses in the Qur'an which prove the generality of the invitation of the Prophet of

Islam (S) for all humankind, such as: Surah Al-Furqan, No. 25, verse 1 that says:

“Blessed is He Who sent down the Furqan (***the Distinction of right and wrong***) ***upon His servant that he may be a warner to the worlds;...”.***

Or like Surah Saba, No. 34, verse 28 that says:

“And We have not sent you to all mankind but as a bearer of glad tidings and as a warner, but most people do not know.”

And the verse that announces:

“Say: ‘O mankind! I am the messenger of Allah to you all...”[11]

The vast meanings of the Qur’anic words ***/‘alamin/*** (***the worlds***), ***/nas/*** (***mankind***), and ***/kaffatun/*** (***all***) also verify this concept.

Besides that, the consensus of the scholars of Islam from one side, and the necessity of this matter among Muslims, on the other side, and the numerous narrations cited by the Prophet (S) and other leaders of Islam, on the third side, make the matter more clear. Here, we suffice to a few examples of the narrations:

1- A tradition from the Prophet (S) indicates he said:

“My lawful things are lawful until the Day of Hereafter, and my unlawful things are unlawful until the Day of Hereafter.”[12]

This meaning shows that the continuation of this religion is until the end of the world.

The abovementioned tradition has also been narrated in this form:

“The lawful (*things*) *of Muhammad is always lawful until the Day of Hereafter, and his unlawful* (*things*) *is always unlawful until the Day of Hereafter. There will not be* (*anything*) *other than that and there will not come* (*anything*) *other than them.”* [13]

2- The famous tradition of Manzilat which has been recorded in different books of two great sects of Islam: Sunnites and Shi‘ites, about the event of remaining Ali (as) in Medina in place of the Prophet when he (S) went out toward the Battle of Tabuk, makes the subject of the seal of prophets completely clear, too.

This tradition denotes that the Prophet (S) told Ali (as):

“You are to me like Aaron to Moses save that there is no prophet after me.”

(Therefore, you have all the positions of Aaron with respect to Moses but prophethood.)[14]

In another tradition from the Prophet (S) we read he said:

"I came and put an end to the prophets."[15]

The above tradition is also mentioned in Sahih-i-Bukhari[16], in Musnad-i-Ahmad Hanbal, in Sahih-i-Tarmathi, Nisa'i and many other books. It is one of very famous traditions which has been referred to by the commentators of Shi'ites and Sunnites, such as Tabarsi in Majma'-ul-Bayan, and Qurtubi in his commentary under the verse.

3- The holy Prophet of Islam (S), as the seal of the prophets, has also been explicitly mentioned in many sermons of Nahj-ul-Balaqah, including sermon No. 173 which, qualifying the Prophet of Islam (S), says:

"The Prophet is the trustee of Allah's revelation, the last of His prophets, the giver of tidings of His mercy and the warner for His chastisement."

In sermon No. 133 we recite about the holy Prophet (S):

"Allah deputed the Prophet after a gap from the previous prophets when there was much talk (among the people). With him Allah exhausted the series of prophets and ended the revelation..."

After numerating the programs of the former prophets, the first sermon of Nahj-ul-Balaqah continues saying:

"...Allah deputed Muhammad (S) as His Prophet, in fulfilment of His promise and in completion of His prophethood..."

4- At the end of the sermon of Farewell Pilgrimage, which the Prophet (S) expressed in his last pilgrimage and in his last year of his life as an inclusive testament for people, the subject of being last Prophet has also been stated, where it says:

"Behold, and the present ones of you convey the absent ones of you (that) there is no prophet after me, and there will be no (other) Ummah after you."

Then he raised his hands to the heaven so high that the whiteness of his armpit appeared and said:

"O Allah! Bear witness that verily I conveyed (what I should say)."[17]

5- There is a tradition recorded in Kafi narrated from Imam Sadiq (as) who said:

"Allah ended the prophets with your Prophet, therefore there will be no prophet after him at all; and with your Book He put an end to the heavenly Books, therefore there will be no Book after it at all."[18]

In this regard there are a great deal of traditions recorded in Islamic sources, in a manner that there are cited 135 traditions upon this subject in the books of Islamic scholars narrated from the Prophet (S) and

the great leaders of Islam.19

1. 'Usul-i-Kafi, Vol. 2, P. 21
2. Mahajjat-ul-Bayda', Vol. 5, P. 193
3. The commentary by Qurtabi, and Majma'-ul-Bayan under the verse
4. Majma'-ul-Bayan, following the verse under discussion
5. Kamil by Ibn-i-'Athir, Vol. 2, P. 177
6. Ibid
7. Surah Al-Ma'idah, No. 5, verse 54
8. Surah Al-Baqarah, No. 2, verse 120
9. Majma'-ul-Bayan, Vol. 8, P. 361
10. The commentary of Qurtubi and the commentary of Al-Mizan, following the verse
11. Surah Al-'A'raf, No. 7, verse 158
12. Bihar-ul-'Anwar, Vol. 2, P. 260
13. 'Usul-i-Kafi, Vol. 1, chapter Al-Bad'-war-Ra'y, tradition 19
14. This tradition has been narrated by Muhibb-ud-Din Tabari, in Zakha'ir-ul-'Uqba, P. 71; and by Ibn-i-Hajar, in Sawa'iq-ul-Muhraqah, P. 177; and Tarikh-i-Baqdad, Vol. 7, P. 452; and some other books like Kanz-ul-'Ummal, and Yanabi'-ul-Muqaddah
15. Sahih-i-Muslim, Vol. 4, P. 1790-1791
16. Kitab-ul-Manaqib
17. Bihar, Vol. 21, P. 381
18. 'Usul-i-Kafi, Vol. 1
19. Ma'alim-un-Nubuwwah, section: The Last Prophet.

Section 6: The Prophet Sent as a Witness, a Bearer of Glad-tiding and Bright Lamp

Surah Al-'Ahzab – Verses 41-42

يَآ أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا اللَّهَ ذِكْراً كَثِيراً

وَسَبِّحُوهُ بُكْرَةً وَأَصِيلاً

41. "O You who have believed! Remember Allah with much remembrance,"
42. "And glorify Him morning and evening."

The holy Prophet (S) said:

“Whoever remembers Allah constantly, the good of this world and the next has been given to him.”[1]

And Imam Sadiq (as) said that everything has a limit except the remembrance of Allah.[2]

An Islamic tradition indicates that the heart and soul may rust like iron and the remembrance of Allah is a means to remove it and to make it bright.

So, the Qur’an says:

“O You who have believed! Remember Allah with much remembrance,”
“And glorify Him morning and evening.”

Yes, since the factors of negligence are abundantly found in material life of man, and the arrows of the temptations of Satans are being thrown from every side to him, there is no way to defend save by ‘much remembrance’ in its real meaning, i.e., with full attention to Allah, not only by mere murmuring it. It must be a ‘much remembrance’ that affects on all one’s deeds and casts light on them.

Thus, in this verse, the Holy Qur’an enjoins all the believers that they remember Allah in all cases. At the time of worship we must remember Him (s.w.t.) and have attention and sincerity.

At the time when we are in the scene of committing sin, we must remember Him and renounce, or if there happened a fault, we would immediately repent and return to the right way.

At the time of affluence of bounties, we must remember Him ‘and thank Him’; and at the time of affliction and calamity we must remember Him and be patient and steadfast. In short, we must not forget His remembrance in any scene out of the scenes of life.

In a tradition which has been recorded in ‘Sahih Tarmathi’ and ‘Musnad-i-Ahmad, Abu Sa‘id Khidri narrates from the Prophet of Islam (S) who said that once he (S) was asked:

“Which servants have the highest degree with Allah on the Hereafter Day?”

He answered:

“Those who remember Allah very much.”

However, we must note that the Qur’anic phrase: ***/�ikran ka�ira/*** (***with much remembrance***) has a vast meaning.

If in some narrations it has been rendered into the hymns of Hadrat Zahra (as)[3] and some commentators have commented it upon the mentioning the Exulted Attributes, the Names Most Beautiful, and removal Allah from what is not correct for Him, and the like, all of them are of the kind of stating the mentioning the clear example, not for limiting the concept of the verse, and these examples in particular.

Thus, much remembrance of Allah and His glorification every morning and evening will not be obtained but with constant regard to Allah, and permanent removal Him from any blemish and defections and we know that the remembrance of Allah for man's soul and spirit is like food and water for the body.

Surah Ar-Ra'd, No. 13, verse 28 says:

"...Behold! By Allah's remembrance (only) the hearts are set at rest."

The peace and certainty of the hearts are also the consequence of that which had been stated in Surah Al-Fajr, No. 90, verses 27-30 saying:

"O' you serene soul!"
"Come back to your Lord well-pleased (with Him) and well-pleasing (Him),"
"So enter among My servants,"
"And enter into My Garden."

A Few Traditions Upon 'Much Remembrance'

1- The Qur'an has stated some effects and favours for the remembrance of Allah and it has mentioned it as one of the reasons of 'prayer'.

It says:

"...and establish prayer for My remembrance."[4]

2- Turning away from the remembrance of Allah, will consequence a straitened life.

Allah in the Qur'an says:

"And whoever turns away from My remembrance, verily for him is a life straitened..."[5]

3- The holy Prophet (S) said:

"He who has a tongue busy reciting Thikr (the Name of Allah) the good of (both) this world and the next has been given to him."

And Imam Sadiq (as) said:

"Everything has a limit except the remembrance of Allah."[6]

4- It has been narrated from Jabir-ibn-'Abdillah (May Allah be pleased with him) who said that he has heard the Messenger of Allah (S) said:

"The best Thikr (remembrance of Allah) is /la'ilaha'illalah/ (there is no god but Allah)."[7]

5- Amir-ul-Mu'mineen Ali (as) said:

"A great bliss shall be his whose tongue is busy reciting Thikr (the Name of Allah)."[8]

6- The Messenger of Allah (S) said:

"Do recite much /la houl-a-wala-quwwata-'illa-billah/ (There is neither might nor strength but in Allah) for verily it is (one) of the treasures of the Heaven."[9]

7- The Messenger of Allah (S) said:

"Whoever whose last word is /la-'ilaha-'illalah/ (there is no god but Allah) will enter Paradise."[10]

8- Amir-ul-Mu'mineen Ali (as) said:

"The pleasure of the lovers (of Allah) is the remembrance (of Allah)."[11]

9- Imam Ali-ibn-'Abitalib (as) said:

"Do remember Allah everywhere because He is surely with you (everywhere and in any case)."[12]

10- Imam Sadiq (as) said:

"The hymns of Fatimat-uz-Zahra (as) is of (the kind of) 'much remembrance' that Allah, Almighty and Glorious, said:

*'...**Remember Allah with much remembrance.**"*[13]

11- Some authentic Islamic narrations indicate that '***the remembrance of Allah***' is not done only by the tongue, but the real remembrance of Allah is in that that at the time of encountering the lawful and unlawful (things) of Allah we remember Him and desist from committing sin.[14]

Surah Al-'Ahzab – Verses 43-44

هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلاَئِكَتُهُ لِيُخْرِجَكُم مِنَ الظُّلُمَاتِ اِلَي النُّورِ وَكَانَ بِالْمُؤْمِنِينَ رَحِيماً

تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلاَمٌ وَأَعَدَّ لَهُمْ أَجْراً كَرِيماً

43. "He it is Who sends blessings on you, and (likewise do) His angels, to bring you forth from the shadows (of infidelity) into the light (of faith); and He is Merciful to the believers."
44. "Their greeting on the Day when they meet Him will be 'Peace', and He has prepared for them an honourable reward."

In the previous verse the Qur'an said:

"Remember Allah with much remembrance".

Now, in this verse it says:

"He it is Who sends blessings on you…".

As if the blessing of Allah is your much remembrance. It is like the holy verse which says:

"Therefore, remember Me, (***and***) ***I will remember you…"*** 15

In fact, this holy verse is the result and the ultimate cause of the constant remembrance and glorification.

It says:

"He it is Who sends blessings on you, and (***likewise do***) ***His angels, to bring you forth from the shadows*** (***of infidelity***) ***into the light*** (***of faith***)***…"***

Allah brings you out from the darkness of ignorance, polytheism, and infidelity and leads you toward the light of faith, knowledge, and piety, because He is Beneficent and Merciful unto the believers and that is why He has undertaken their guidance and leadership and also has commissioned His angels to help them.

So, at the end of the verse, it says:

"…and He is Merciful to the believers."

The Qur'anic term ***/yusalli/*** is derived from /salat/ which here means a special attention and favour; and this favour in respect to Allah is the descent of Mercy, and in respect to the angels is seeking forgiveness and asking mercy, as in Surah Qafir, No. 40, verse 7 we recite that the angels who bear 'Arsh (the throne of Allah) and those around it:

"…implore forgiveness for those who believe…".

However, this verse contains a great glad tiding for the believers who ceaselessly remember Allah, for it explicitly indicates that, in their motion toward Allah, they are not alone, but, based on the Qur'anic verb ***/yusalli/***, which is expressed in future tense and is an evidence to the continuation of action, they are always under the cover of the Mercy of Allah and His angels.

It is under the shade of this Mercy that the curtains of darkness will be removed and the light of knowledge, wisdom, faith, and piety brightens their hearts and souls.

Yes, this verse is a great glad tiding for all those who pave the path of Allah, and it informs them that there is a strong help from the side of Allah, the Almighty, that they succeed to pave the straight way.

The Arabic verb ***/Kana/*** in the sentence:

"...and He is merciful to the believers"

which is grammatically a past tense verb, denotes this fact that Allah is always particularly merciful to the believers, and it is another emphasis on this matter.

Yes, it is this special mercy of Allah that brings the believers out from the darkness of illusions, lusts, and Satanic temptations, and leads them to the light of intuitive faith, certainty, and domination on one's self, so that if His Mercy were not, this difficult path could not be paved.

The next holy verse, in a short sentence, illustrates the rank of the believers and their reward in the best form.

It announces as follows:

"Their greeting on the Day when they meet Him will be 'Peace'..."

The Arabic word ***/tahiyyat/*** is derived from /hayat/ in the sense of 'invocation' for the health and life of another one.

This is a greeting which is, in fact, the sign of security from punishment and from any kind of pain and affliction. It is a greeting accompanied with calmness, tranquillity, and certainty.

Some commentators believe that the concept of the Qur'anic term ***/tahiyyatuhum/*** (***their greeting***) refers to the greeting of the believers to each other, but regarding to the former verses the words of which were about the favour and Mercy of Allah and His angels in this world, apparently this greeting is also from the side of His angels in the Hereafter, as Surah Ar-Ra'd, No. 13, verses 23 and 24 says:

"...and unto whom the angels will enter from every gate,"
"Peace (***be***) ***upon you*** (***saying***) ***that you persevered in patience!..."***

It was made clear from what was said that the objective meaning of the Qur'anic phrase: ***/yauma yalqaunahu/*** is the Day of Hereafter which has been called: 'The day of meeting Allah', and this collocation is usually used in the verses of the Qur'an.

After this greeting, which, in fact, relates to the beginning of their affair, the Qur'an has pointed to the end of their fate and says:

"...and He has prepared for them an honourable reward."

This is a sentence, which being very short, contains every thing gathered in it and points to all blessings and merits.

Surah Al-’Ahzab – Verses 45-46

يَآ أَيُّهَا النَّبِيُّ اِنَّآ أَرْسَلْنَاكَ شَاهِداً وَمُبَشّـِراً وَنَذِيراً

وَدَاعِياً اِلَي اللَّهِ بِإِذْنِهِ وَسِرَاجاً مُّنِيراً

45. “O Prophet! Verily We have sent you as a witness, and as a bearer of glad tiding and as a warner,”
46. “And as one inviting to Allah by His leave, and as a light-giving lamp.”

In these two holy verses the function of the holy Prophet (S) in the society has been stated.

He (S) invites people toward Allah, and his style in this invitation is glad tiding and warning. It is not only by the tongue, but his manner is also an argument for people and as a sample for them.

Therefore, at first, it says:

“O Prophet! Verily We have sent you as a witness...”

From one side, he is as a witness over the deeds of the Ummah, because he sees their deeds, as, in another place, the Qur’an says:

“And say: ‘Act you (as you will)! Allah will see your work and (so will) His Messenger and the believers...”[16]

and this cognizance will be occurred by the way of reporting the deeds of Ummah to the Prophet (S) and immaculate Imams.

On the other side, he is as a witness to the former prophets who were in turn witnesses to their own nations, as the Holy Qur’an says:

“How will it be, then, when We bring from every people a witness and We bring you a witness over those (witnesses)?”[17]

On the third side, your existence with your good qualities and good temper, with your constructive programs, with your bright background and with your actions, you are witness for the truthfulness of your school, as well as a witness for the greatness and Power of Allah.

Then, the verse refers to the second and the third qualities.

It says:

“…and as a bearer of glad tiding and as a warner,”

The Prophet (S) is a bearer of glad tiding to the righteous for the endless reward of Allah, for the eternal health and happiness, and for honourable victory and success. He is a warner for the disbelievers and the hypocrites against the painful punishment of Allah, against the loss in their whole capital of their selves, and against falling into misery both in this world and the next.

As we said before, too, glad tiding and warning must be with together and equilibrated with each other everywhere, because half of the self of man is formed by the interest of attracting profit, and the next half is formed by repelling the harm. Glad tiding is a motive for the former, and warning is a motive for the latter.

So, those who, in their programs, insist only on one part, in fact, have not recognized man, and have not noted the motive of his action.

The next holy verse points to some other qualities of the Prophet (S).

It says:

“And as one inviting to Allah by His leave, and as a light-giving lamp.”

The Prophet (S) is as a lamp of guidance in the society whose light is the cause of growth, movement and discrimination.

Here, it is necessary to pay attention to a few points:

1- Concerning the Prophet (S) the rank of being as a witness is mentioned before all of his other qualities since this rank needs not a preliminary state save the self of the Prophet (S) and his prophethood, and, as soon as he was appointed to that rank, his being witness to all those aspects which were mentioned in the above statements will be certain, while the rank of being as a ‘bearer of glad tiding’ and as a ‘warner’ are some things that happen after that.

2- The invitation to Allah is a stage next to that of glad tiding and warning, since these are some means for making people prepared for accepting the Truth. When through encouragement and warning preparation was gained, the invitation to Allah would begin, and it is only in this case that the invitation will be effective.

3- Here only the act of invitation is conditioned to the leave of Allah, although all the deeds of the Prophet (S) were done by the leave and command of Allah.

This is for the sake that the most difficult and the most important duty of the prophets is that very invitation to Allah.

The reason of it is that the Prophet (S) must lead people to pave a path against their desires and lusts,

and this stage must be fulfilled by the leave, command and help of Allah to be accomplished; and, in the meantime, it makes it manifest that the Prophet does not do anything from his own accord, and whatever he does is by the leave of Allah.

4- The application of the Qur'anic phrase ***/sirajan muniral/*** (***a light-giving lamp***) as a quality of the Prophet (S), with regard that means 'lamp' and /munir/ means 'illuminative', points to the miracles and proofs of legitimacy and signs of truthfulness of the Prophet's invitation.

He is a lamp which is witness of him. He causes every kind of darkness to be dismissed, and the eyes and the hearts to be attracted toward him, and like sun, his existence is a reason for his legitimacy, too.

It is noteworthy that the word /siraj/ is mentioned four times in the Qur'an.

In three occurrences, it means 'sun', including Surah Noah, No. 71, verse 16, which says:

"And made the moon a light in their midst, and made the sun as a (Glorious) Lamp."

The existence of the Prophet is like an illuminating sun that removes the darkness of ignorance, polytheism, and paganism from the horizon of the sky of man's soul, but in the same way that the blind do not utilize the light of the sun, and those ones, who like bats, their eyes can not bear seeing this light will hide themselves from it.

The obstinate blind- hearted ones have not utilized this light and will not do, either. Abujahl used to put his finger into his ear in order not to hear the sound of reciting the Qur'an.

Also, the existence of the Prophet (S) is the cause of tranquillity, the cause of the fleet of the thieves of religion and faith, and the fleet of the cruel members of the societies. He is the cause of the ease of mind, of the elevation and growth of the essence of faith and morals; and in short, he is the cause of vitality, activity, and motion in the society.

The history of the Prophet's life is a good witness over this matter.

Surah Al-'Ahzab – Verses 47-48

وَبَشِّرِ الْمُؤْمِنِينَ بِأَنَّ لَهُم مِّنَ اللَّهِ فَضْلاً كَبِيراً

وَلاَ تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ وَدَعْ أَذَاهُمْ وَتَوَكَّلْ عَلَي اللَّهِ وَكَفَي بِاللَّهِ وَكِيلاً

47. "And give the believers the glad tiding that they shall have from Allah a great grace."
48. "And do not obey the unbelievers and the hypocrites, and heed not their hurt, but rely on Allah, and Allah is sufficient as a protector."

The Prophet (S) is commanded from the side of Allah to give glad tiding to the believer that His special grace and favour will envelop them, and this itself is the greatest grace of Allah.

So, here, the Qur'an says:

"And give the believers the glad tiding that they shall have from Allah a great grace."

This points to the fact that the Prophet's glad tiding is not limited only to the reward of the good deeds of the believers, but Allah bestows on them from His grace so much so that the balance between their good deed and this reward will utterly be changed, as some other noble verses of the Qur'an certify this meaning.

In one place the Holy Qur'an says:

"Whoever brings a good (deed), he shall have ten times its like…"[18]

In another place it says:

"The likeness of those who spend their property in the way of Allah is as the likeness of a grain (of corn) that grows seven ears, (with) a hundred grains in every ear. And Allah multiplies (in abundance) for whom He wills…"[19]

So that, according to it, sometimes the reward of a charity will be seven hundred times more, and sometimes more than one thousand times.

Sometimes their reward may be more than this and beyond what was said.

The Holy Qur'an says:

"And no person knows what (important reward) is hidden for them of the joy of the eyes…"[20]

Thus, this verse elevates the dimensions of the great grace of Allah higher than that which can come into existence in man's imagination and apprehension.

Next to that, the Qur'an refers to the second and the third instruction.

It says:

"And do not obey the unbelievers and the hypocrites…"

No doubt the Messenger of Allah (S) never did obey the disbelievers and the hypocrites, but the importance of the matter is so much that the Qur'an has specially stressed on it as an emphasis for the Prophet (S) and as a warning and lesson for others.

The reason of it is that there are some important dangers in the way of the true leaders that they may be

invited to collusion that they submit, sometimes by threat and sometimes by the way of giving some privileges.

This may happen so frequently that sometimes man makes mistake and thinks that the way of reaching to the aim is accepting such a collusion and submission; the same collusion and submission the result of which is that all efforts and endeavours remain fruitless and the whole struggles become futile.

The history of Islam announces that some pagans, or some groups of the hypocrites, repeatedly tried to draw the Prophet of Islam (S) to such situation. Sometimes they suggested that he should not mention the names of their idols in a bad way and would not criticize them.

Sometimes they told him to allow them to worship his object of worship for one year and then he would worship their objects of worship. Sometimes they told him to respite them for one more year to continue their own programs and then they would believe.

Sometimes they suggested him to send away the poor believers from around him so that they, who were rich and influential, might accept him. Sometimes they said they were ready to give him some financial privileges, sensitive rank and position, beautiful wives and the like.

It is evident that all of them were some dangerous pitfalls on the way of rapid progress of Islam and against rooting out paganism and hypocrisy. If the Prophet of Islam (S) showed flexibility in the face of one of these suggestions, the basis of the Islamic revolution would ruin and the struggles might not result.

Then in the fourth and fifth commands, it says:

"...and heed not their hurt, but rely on Allah, and Allah is sufficient as a protector."

This part of the verse shows that in order to make the Prophet (S) submit they had put him in an intensive pressure. They hurt him in different ways: whether through sarcasm, slander and undue insolence, or through bodily hurt, or by economic embargo (siege) unto him and his companions, differently in Mecca and Medina.

The term 'hurt', mentioned here, is a word the meaning of which covers all kinds of annoyance.

Raqib in Mufradat says:

"'Hurt' means any kind of harm that reaches a living creature, whether unto its spirit or unto its body, or unto his relatives, worldly or other worldly."

The history indicates the Divine prophets and early believers stood firmly against kinds of hurts and never accepted the disgrace of submission and defeat and finally succeeded in their goals.

This is also noteworthy that the above five commandments, which have been mentioned in the recent

two holy verses, are related to each other and are complement to each other.

Giving glad tiding to the believers for attracting the faithful forces, the lack of collusion and submission before pagans and hypocrites, being heedless to their hurts, and relying on Allah totally form a collection in which the way of reaching to the goal is hidden and they are as an inclusive instruction of action for all the truth seekers.

Surah Al-'Ahzab – Verse 49

يَآ أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَّقْتُمُوهُنَّ مِن قَبْلِ أَن تَمَسُّوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُّونَهَا
فَمَتِّعُوهُنَّ وَسَرِّحُوهُنَّ سَرَاحاً جَمِيلاً

49. "O you who have believed! When you marry believing women and then divorce them before you touch them, you have no period to reckon against them; so give them a present, and release them in a handsome manner."

The objective meaning of the Arabic word ***/nikah/***, here, is marriage and the purpose of /tamas/ (touch) is 'to have sexual intercourse', and the purpose of the Qur'anic phrase ***/sarahan jamila/*** is a divorce without any enmity and roughness.

The Arabic word ***/'iddah/*** is called to the term that women must wait, and do not marry another spouse, until its end after becoming divorced. The woman's term in divorce is three menstrual cycles and becoming purified; and the term of the death of her husband is four month, and ten days.

In this verse Allah says:

"O you who have believed! When you marry believing women and then divorce them before you touch them, you have no period to reckon against them..."

Here Allah has stated an exception for the ordinance of the divorced woman's term saying that if the divorce occurs before the first coition in marriage, keeping the term is not necessary. It is understood from this meaning that the ordinance of the term (period) has been stated before this verse.

The application of the Qur'anic word ***/mu'minat/*** (***believing women***) is not an evidence for saying that marriage with non-Muslim women is absolutely forbidden but it may refer to the precedence of them.

Therefore, it does not contrast with the narrations and the known pronouncements of jurisprudents which consider the temporary marriage with the women of the People of the Book permissible.

However, it is understood from the Arabic word ***/lakum/*** (***you have***) and also from the Qur'anic sentence: ***/ta'taddunaha/*** (***to reckon against them***) that woman's keeping the term is counted a kind of

right for man, and it must be so, because it is possible that, in fact, the woman is pregnant and marriage with another man without keeping the term causes that the situation of the child would not be distinguished and the man's right in this regard might be disregarded.

Moreover, woman's keeping term gives an opportunity to the man and woman both that if they have accepted the divorce under the effect of ordinary excitements, they can find a time to review and return, and this is a right for both man and woman.

Then it refers to another ordinance from the ordinances concerning the women who have obtained their divorce before having sexual intercourse, which has also been mentioned in Surah Al-Baqarah, and says:

"...so give them a present..."

No doubt, giving a suitable present to the woman is obligatory when there has not been appointed a dower for her, as Surah Al-Baqarah, No. 2, verse 236 says:

"There is no sin on you if you divorce women while you have not yet touched them nor settled any dowry on them; you make provision for them..."

Therefore, though the verse under discussion has an absolute meaning and covers both the instances in which dowry has been settled or not, yet with the frame of reference of the verse of Surah Al-Baqarah we limit the verse under discussion to the instance that there has not been settled a dowry, because in the case dowry is settled and the first coition in marriage is not performed, it is incumbent to pay half of the dowry[21].

As some Islamic commentators and jurists said, this is also probable that the ordinance of 'paying a suitable present' mentioned in the verse under discussion is general and it envelops even the instances in which the dowry is determined, but in these instances it is recommendable, and in the instance that the dowry is not defined it is obligatory.

Some verses of the Holy Qur'an, as well as some Islamic narrations, have referred to this meaning, too.[22]

Concerning the level and amount of this present, the Holy Qur'an, in Surah Al-Baqarah, No. 2, verse 236 has stated:

"...a provision in a fair manner..."

Again, in this very verse, it says:

"...the rich according to his means, and the straitened according to his means..."

Thus, if there have been mentioned some instance in the Islamic narrations such as: house, servant,

clothing, and the like, they are some extensions of this general meaning which varies in respect to the possibilities of husband and the situation of woman.

The last ordinance in the verse under discussion is that you must release the divorced women in a fair manner and separate from them with a proper form.

It says:

"...and release them in a handsome manner."

The Qur'anic phrase ***/sarahan jamila/*** means: to leave them respectfully and affectionately, without any enmity, roughness, cruelty and disgrace. In short, as it is said in Surah Al-Baqarah, No.2, verse 229 either the wife must be maintained suitably in honour or she may be released kindly and respectably.

Both the continuation of conjugality must be with the humane criterions, and separation. It is not so that whenever the husband decides to separate from his wife, he counts any kind of hatred, injustice, cruelty and taunt unto his wife permissible. This kind of manner is certainly non-Islamic.

Some other commentators have rendered the Qur'anic phrase: ***/sarahan jamila/*** mentioned here into the sense of divorce according to the Islamic rule.

In the narration mentioned in the commentary of 'Ali-ibn-'Ibrahim' and 'Uyun-ul-'Akhbar, this meaning is emphasized, too. But it is certain that the meaning of /sarahan jamila/ is not limited only in this meaning, though one of its clear expansions is this very meaning'.

Some other commentators have taken the phrase /sarahan jamila/ here with the sense of permission of going out of house and departure, since the woman has not a duty to keep 'the term', therefore she must be allowed to go wherever she wishes.

But, regarding to the fact that the phrase /sarahan jamila/, or the like, in other verses of the Qur'an concerns even about the women who must keep 'the term', the above mentioned meaning does not seen proper.

Surah Al-'Ahzab – Verse 50

يَآ أَيُّهَا النَّبِيُّ إِنَّآ أَحْلَلْنَا لَكَ أَزْوَاجَكَ اللاَّتِي ءَاتَيْتَ أُجُورَهُنَ وَمَا مَلَكَتْ يَمِينُكَ مِمَّآ أَفَآءَ اللَّهُ عَلَيْكَ وَبَنَات عَمّك وَبَنَات عَمَّاتِكَ وَبَنَاتِ خَالِكَ وَبَنَاتِ خَالاَتِكَ اللاَّتِي هَاجَرْنَ مَعَكَ وَامْرَأَةً مُّؤْمِنَةً إِن وَهَبَتْ نَفْسَهَا لِلنَّبِيّ إِنْ أَرَادَ النَّبِيُّ أَن يَسْتَنكِحَهَا خَالِصَةً لَّكَ مِن دُونِ الْمُؤْمِنِينَ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ لِكَيْلاَ يَكُونَ عَلَيْكَ حَرَجٌ وَكَانَ اللَّهُ غَفُوراً رَّحِيماً

50. "O' Prophet! Verily We have made lawful to you the wives whom you have paid their dowries,

and those whom your right hand possesses of those whom Allah has assigned to you, and (marriage with) the daughters of your paternal uncle, and the daughters of your paternal aunts, and daughters of your maternal uncle, and the daughters of your maternal aunts who have emigrated with you, and a believing woman if she gives herself unto the Prophet, if the Prophet desires to wed her, for you exclusively, not for the (rest of the) believers. Indeed We know what We have ordained for them about their wives and those whom their right hands possess in order that there should be no difficulty for you. And Allah is Forgiving, Merciful.”

It is only Allah Who defines what is lawful and what is unlawful. (Even the Prophet (S), in his personal subjects, obeys the law of Allah.)

Islam has appointed some duties and also some special privileges for the Prophet (S).

This verse explains seven instances that marriage with them was allowed for the Prophet (S).

1- At first, it says:

“O’ Prophet! Verily We have made lawful to you the wives whom you have paid their dowries...”

As the next sentences indicate, the objective meaning of these wives is those wives who were not the Prophet’s relatives and got marriage with him. Perhaps, mentioning the payment of dowry is for the same reason, because it had been customary then that, at the time of marriage with women other than relatives, the dowry should be paid in cash.

Moreover, hastening in giving the dowry is better, specially that the wife is in need of it. But, however, this action is not among obligatory deeds, and with mutual agreement the dowry, partly or wholly, can remain as a debt that the husband is charged with it.

2- The second instance is as follows:

“...and those whom your right hand possesses of those whom Allah has assigned to you...”

The Arabic phrase ***/’afa’allah/*** is derived from /fay’/ which is called to the properties that are gained without trouble, therefore, it is used for the spoils of war and also the natural wealth and properties which belong to the Islamic government and have not a proper possessor.

Raqib in Mufradat says:

“The Arabic word ***/fay’/*** *means ‘return to a good state and if a shadow is called /fay’/ it is for the sake that it returns.” Then, he adds: “It is also called to the easy gained properties, since, with all goodness it has, again it is, like shadow accidental and fleeting.”*

It is true that sometimes there are many troubles in spoils of war, but since in comparison with other properties there is less difficulty in them, and sometimes it happens that in a single attack a lot of

properties are gained, the word /fay'/ is used for it.

Concerning this fact that which one of the holy Prophet's wives this ordinance was about, some of the commentators have said that one of the Prophet's wives named "Mariyah Qibtiyyah" was from spoils of war and two other his wives named: "Safiyyah" and "Juwayriyyah" were from /'anfal/ whom the Prophet (S) had manumitted and accepted them as his wives.

This itself was a part of general program of Islam for gradual manumitting of slaves and returning their humane personality to them.

3- The third instance of those who are also lawful for him to marry with are mentioned as follows:

"...and (marriage with) the daughters of your paternal uncle, and the daughters of your paternal aunts, and daughters of your maternal uncle, and the daughters of your maternal aunts who have emigrated with you..."

Thus, among all his relatives only marriage with daughters of his paternal uncle, and the daughters of his paternal aunts, and the daughters of his maternal uncle, and the daughters of his maternal aunts with the condition that they had emigrated with the Prophet (S) were permissible and lawful for him.

The restriction being laid on these four groups is clear, but the condition of emigration is for reason that in that time emigration was an evidence for faith, and the lack of emigration was as a sign of disbelief.

Or it is for the reason that emigration would give them some more privileges to them, and the aim in this verse is to state the noble and virtuous women who are worthy of marriage with the Prophet (S).

That whether these four groups are mentioned as a general ordinance in the verse and they were practically amongst the Prophet's wives or not, we can mention only the marriage of the Prophet (S) with 'Zaynab-bent-i-Jahsh', the story of which was stated in this very Surah, because Zaynab was the daughter of the Prophet's maternal aunt and Jahsh was the spouse of his aunt.

4- The fourth instance is announced as follows:

"...and a believing woman if she gives herself unto the Prophet, if the Prophet desires to wed her..."

Then the Qur'an continues saying:

"...for you exclusively, not for the (rest of the) believers. Indeed we know what We have ordained for them about their wives and those whom their right hands possess..."

Therefore, if Allah has assigned some limitations in same instances in the affairs concerning their marriage, it has been for some things that were existed in their life and the life of the Prophet (S), and none of these ordinances and rules was undue.

Then, the verse adds:

"...in order that there should be no difficulty for you..."
"...And Allah is Forgiving, Merciful."

By the way, the following points must be considered about the recent group (the women with no dowry):

First: No doubt the permission of 'wedding a wife without dowry' was one of the specialties of the Prophet (S), and the verse expresses it explicitly; that is why it is one of the 'certain issues' of the Islamic jurisprudence.

Thus, no one is allowed to marry with if the dowry is not mentioned at the time of reciting the formula of marriage, and there is not any frame of reference to determine it either, he must pay 'suitable dower'. The purpose of 'suitable dower' is the dowry which the women of the same conditions and specialties of her usually appoint for them.

Second: commentators are divided in that whether this general ordinance was practised by the holy Prophet (S) or not. Some of them, such as Ibn-'Abbas, believe that the Prophet (S) did not marry any woman in this way.

Therefore the above ordinance was only a general permission for the Prophet (S) which was never practically applied. Some other commentators have mentioned the names of three or four women among the Prophet's wives who married with him (S) with no dowry.

They were "Maymunah" the daughter of Harith, "Zaynab" the daughter of "Khuzaymah" who was from the tribe of Ansar, a woman named 'Umm-i-Sharik, Jabir's daughter who was from the tribe of Bani 'Asad, and "Khulah", the daughter of Hakam.

It is evident that such women only desired to earn spiritual honour which could happen by the way of marriage with the Prophet (S). Therefore, they accepted to marry with him without any dowry.

Third: It is clearly understood from this verse that the recitation of the formula of marriage by the expression of /hibih/ (gift) had only been specialized to the Prophet (S) and no other person can recite the formula of marriage with such an expression.

But if the recitation of the formula of marriage is performed with the expression of marriage, it is allowed even though the dowry is not mentioned, because, as it was said, if the dowry is not mentioned, the 'suitable dower' must be paid. (In fact, it is like that 'the suitable dower' has been stipulated.)

Fourth: The Qur'anic sentence:

"...in order that there should be no difficulty for you..."

is a hint to the polygamy of the Prophet and the philosophy of these ordinances that are specialized to

the Prophet of Islam (S).

This sentence indicates that the Prophet (S) has some conditions that others have not, and this very difference has caused the difference in such ordinances. In other words, it more clearly says that: the aim had been that a part of the restrictions and difficulties could be decreased for the Prophet (S) by means of these ordinances.

This is a delicate meaning which shows that the Prophet's marriage with different women had been for the removal of a series of social political difficulties from his life.

We know that when the holy Prophet (S) announced Islam he was alone, and it took a long time that people did not believe in him, except a few persons. He roused against all the superstitious beliefs of his time and his environment, and proclaimed the declaration of war against all. It was natural that all the families and tribes in that place to be mobilized against him.

He had to use all possible means to break the evil unity of the enemies, one of which was creating relation by the way of marriage with the women of different tribes of Arab, since the most stable relation among the Arabs of the Age of Ignorance was counted the relative relation. There are many evidences which show that the Prophet's marriages were mostly done politically.

Some of his marriages, like marriage with Zaynab, were for breaking the rules of pagan Arab, the explanation of which was stated in the commentary of verse 37 of the current Surah.

Some of his other marriages were for the sake of decreasing the level of the enemies' hostility or attracting the affection of individuals or that of the obstinate zealous tribes.

In some history books we even read that the Prophet (S) married with numerous women but there happened nothing save the ceremonies of wedding, and he had no sexual intercourse with them. In some instances he sufficed only with marriage proposal from the women of some tribes.[23]

They were happy and boasted only with this that a woman from their tribe was called as the Prophet's wife and they were honoured with it. Thus, their social relation with the Prophet of Islam (S) became closer and they were more decided to defend him.

The enemies of Islam had intended to use the numerous marriages of the Prophet of Islam (S) as a means for their most horrible attacks and to make some false stories from them, but referring to history and the manner of the Prophet (S), makes the fact fairly manifest and introduces the anonymous plots.

Surah Al-'Ahzab – Verse 51

تُرْجِي مَن تَشَآءُ مِنْهُنَّ وَتُؤْوِي إِلَيْكَ مَن تَشَآءُ وَمَنِ ابْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلاَ جُنَاحَ عَلَيْكَ ذَلِكَ أَدْنَي أَن تَقَرَّ أَعْيُنُهُنَّ وَلاَ يَحْزَنَّ وَيَرْضَيْنَ بِمَآ ءَاتَيْتَهُنَّ كُلُّهُنَّ وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ وَكَانَ اللَّهُ عَلِيماً حَلِيماً

51. “You may put off whom you please of them, and you may take to you whom you please, and whom you desire of those of whom you have separated, no blame shall be on you, this is most proper to give them the joy of their eyes and they may not grieve, and that they should be pleased, all of them with what you give them, and Allah knows what is in your hearts; and Allah is Knowing, Forgiving.”

Those who have heavy responsibilities should be offered some particular authorities.

According to the previous statements and the proofs which were mentioned in the explanation of the verse, the numerous marriages of the holy Prophet (S) were often formed by political, social, and emotional aspects, and they were, in fact, a part of the fulfilment of his Divine messengership, but in the meantime, the opposition between his wives and their normal woman rivals created a conflict inside the Prophet’s house, and it would make his thought busy.

It is here that Allah has mentioned another quality of the Prophet (S) and, by putting an end to these conflicts, made his mind free from this point of view and, as we recite in the verse, He said:

“You may put off whom you please of them, and you may take to you whom you please...”

The Arabic term ***/turji/*** is derived from /’irja’/ in the sense of delay; and the term ***/tu’wi/*** is derived from /’iwa’/ in the sense of ‘to take in one’s place’.

We know that one of the ordinances of Islam is that when a man has numerous wives he must divide his time justly among them. If one night he is with one of them, another night he must be with another wife, and there is not any difference between them from this point of view. This subject has been explained in the books of Islamic jurisprudence under the title of /haqq-i-qasm/.

One of the qualities of the Prophet (S) was that this right, mentioned in the above verse, was not upon the Prophet (S), because of the specific conditions of his difficult life, specially when he was inside Medina and approximately every month a war was imposed on him during this very time that he had numerous wives.

Then he could divide his time in any form he desired, though, as the Islamic history books explicitly denote, he tried to observe equality among them as much as possible. Yet, the existence of this divine ordinance gave a kind of peace to the Prophet’s wives and to the interior environment of his life.

Then, the verse adds:

“...and whom you desire of those of whom you have separated, no blame shall be on you...”

Thus, not only at the beginning the authority was with the holy Prophet (S) but also this choice was with him in the continuation of it, and, in other words, this choice was a ‘continuous choice’.

By this expansive and vast ordinance any kind of excuse due to the Prophet's wives was ceased from the programs of his life, and he could concentrate his thought on the great and heavy responsibilities of prophetship.

Then in order that the wives of the holy Prophet (S) should also know that besides obtaining the honour of being the Prophet's wives, by submitting to this particular program of the Prophet's time division they have shown a kind of self-sacrifice from them and that there is no objection upon them at all, because they have submitted to the ordinance of Allah, it adds:

"...this is most proper to give them the joy of their eyes and they may not grieve, and that they should be pleased, all of them with what you give them..."

This is so because: firstly this is a general ordinance about all of them, and, thus, there is no difference between them. Secondly: this is an ordinance from the side of Allah which has been ordained for some important interests.

Therefore, they must accept it willingly and contently in a way that they not only should not be annoyed but also be pleased with it.

At the end, the Holy Qur'an concludes the verse with the following sentence:

"...and Allah knows what is in your hearts; and Allah is Knowing, Forgiving."

Yes, Allah knows well that which ordinance you are heartily pleased by and submitted to, and which one you are unpleased with. He knows that in which of your wives you are more interested and in which one less, and how you observe the ordinance of Allah when confronting these affairs.

Again, He knows who, protesting in their hearts, sit here and there and object these Divine ordinances concerning the Prophet (S), and who eagerly accept them all.

So, the application of the Qur'anic term ***/qulubikum/*** has a vast meaning that involves both the Prophet (S) and his wives, and all the believers who submit to these ordinances with consent, or protest and deny them though they do not make it manifest.

In Islamic jurisprudent, there is a discussion that whether it was obligatory for the Prophet (S) to divide his time equally among his numerous wives in the same way that is incumbent for the Muslims in general, or the Prophet (S) had the exception ordinance of 'choice'.

It is known among the jurisprudents of Shi'ah and among a group of the jurisprudents of the Sunnites that he was made an exception of this ordinance.

They take the above verse as its evidence that says:

"You may put off whom you please of them, and you may take to you whom you please..."

Surah Al-'Ahzab – Verse 52

لاَ يَحِلُّ لَكَ النِّسَآءُ مِن بَعْدُ وَلاَ أَن تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ اِلاَّ مَا مَلَكَتْ يَمِينُكَ وَكَانَ اللَّهُ عَلَي كُلِّ شَيْءٍ رَقِيبًا

52. "Thereafter women are not lawful to you, neither for you to take other wives in exchange for them, though their beauty may charm you, except what your right hand possesses, and Allah is watchful over all things."

Some tribes of Arab put the holy Prophet (S) under pressure to take a wife from them so that they boasted that the Messenger of Allah was their bridegroom. According to some expediencies, the holy Prophet (S) married with a few women, but this verse hindered the continuation of this action.

It says:

"Thereafter women are not lawful to you, neither for you to take other wives in exchange for them, though their beauty may charm you, except what your right hand possesses, and Allah is watchful over all things."

The commentators of the Holy Qur'an and the Islamic jurisprudents have delivered many various explanations upon the commentary of this verse and there have also been recorded many different narrations in the Islamic sources upon this matter.

At first, without regarding the commentators' statements, we mention whatever is meant from the apparent of the verse and in relation with the before and later verses, then we will refer to other matters.

The apparent meaning of the Arabic phrase ***/min ba'du/*** (***thereafter***) is that 'thereafter new marriages are unlawful for you'. Therefore, the Arabic word ***/ba'du/*** means either the length of time, that is, after this time do not choose any more wife.

Or after that, according to the command of Allah in previous verses, you told your wives to choose to have a simple life in your house or to be divorced, and they willingly preferred to continue their matrimonial life with you, you should not marry any other woman thereafter.

And also, you can not divorce some of them and take other wives in exchange for them. In other words, you can neither increase them nor can you change the existing ones.

The commentators have taken the Qur'anic sentence: ***/walau 'a'jabaka husnuhunna/*** (***though their beauty may charm you***) as an evidence for the famous ordinance which is also referred to in some Islamic narrations saying that: the one who wants to marry a lady, he can have a look at her before, a looking that makes her situation, feature, and body distinguish for him.

The philosophy of this ordinance is that man may choose his wife with a complete distinction and it might prevent the later regret, which can put the marriage agreement in danger.

An Islamic tradition indicates that the Prophet (S) told one of his companions who wanted to marry a woman:

*"Look at her (previously) and this causes that the affection between you will endure."*24

In another tradition, Imam Sadiq (as) in answer to this question that whether, at the time of deciding to marry a lady, man can look at her carefully and sees her face and her back, the Imam (as) said:

*"Yes, it does not matter that when man wants to marry a lady he looks at her back and her face."*25

There are, of course, a lot of traditions in this regard, but some of them explicitly denote that this look at this time should not be done by the man lustfully and with the intention of pleasure.

This is also clear that this ordinance is specialized for the instances that the one really intends to study about a woman to understand that if she has the conditions he desires to marry her; but the one who has not decided to marry and that he will probably marry later, or as a mere study, he is not allowed to look at women.

1. Kafi, Vol. 2, chapter 'Remembrance'
2. Ibid
3. 34 times Allah-u-Akbar, 33 times Al-Hamd-u-lillah, and 33 times Subhan-allah
4. Surah Taha, No. 20, verse 14
5. Ibid, verse 124
6. 'Usul-i-Kafi, Vol. 4, P. 274
7. Riyad-us-Salihin, P. 542
8. Qurar-ul-Hikam, Vol. 2, P. 465
9. Kashf-ul-'Iqal, Vol. 1, P. 454
10. Kanz-ul-'Ummal, Vol. 1, P. 418
11. Qurar-ul-Hikam, Vol. 1, P. 25
12. Bihar-ul-'Anwar, Vol. 90, P. 54
13. Kafi, Vol. 2, P. 500
14. Mizan-ul-Hikmah, and Safinat-ul-Bihar, section Thikr
15. Surah Al-Baqarah, No. 2, verse 152
16. Surah At-Taubah, No. 9, verse 105
17. Surah An-Nisa', No. 4, verse 41
18. Surah Al-'An'am, No. 6, verse 160
19. Surah Al-Baqarah, No. 2, verse 261
20. Surah As-Sajdah, No. 32, verse 17
21. as Surah Al-Baqarah, No. 2, verse 237 has announced
22. Like Surah Al-Baqarah, No. 2, verse 241, and many traditions in this regard in chapter 50, Wasa'il-ush-Shi'ah, Vol. 15, P. 59
23. Bihar-ul-'Anwar, Vol. 22, PP. 191-192
24. The commentary by Qurtabi, Vol. 8, P. 5303

25. Wasa'il-ush-Shi'ah, Vol. 14, chapter 36, tradition 3

Section 7: Those Who Annoy Allah and His Prophet Muhammad

Surah Al-'Ahzab – Verse 53

يَآ أَيُّهَا الَّذِينَ ءَامَنُوا لاَ تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلاَّ أَن يُؤْذَنَ لَكُمْ اِلَي طَعَامٍ غَيْرَ نَاظِرِينَ إِنَاهُ وَلَكِنْ اِذَا دُعِيتُمْ فَادْخُلُوا فَاِذَا
طَعِمْتُمْ فَانتَشِرُوا وَلاَ مُسْتَأْنِسِينَ لِحَدِيثٍ اِنَّ ذَلِكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيِي مِنكُمْ وَاللَّهُ لاَ يَسْتَحْيِي مِنَ الْحَقِّ وَإِذَا
سَأَلْتُمُوهُنَّ مَتَاعاً فَسْأَلُوهُنَّ مِن وَرَآءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَن تُؤْذُوا رَسُولَ اللَّهِ وَلآ أَن
تَنكِحُوا أَزْوَاجَهُ مِن بَعْدِهِ أَبَداً اِنَّ ذَلِكُمْ كَانَ عِندَ اللَّهِ عَظِيمًا

53. "O you who believe! Do not enter the houses of the Prophet for a meat without waiting for the proper time, unless permission be granted you. But when you are invited, enter, and, when your meal is ended, then disperse; neither lingering for conversation; verily this annoys the Prophet, and he is ashamed before you, but Allah is not ashamed before the truth. And when you ask his wives for any object, ask them from behind a curtain. This is purer for your hearts and for their hearts. And it is not for you to hurt Allah's Messenger, neither to marry his wives after him, ever, verily this is grievous (sin) with Allah."

To take permission to enter into the people's house is not allocated to the Prophet's house.

As we recite in Surah An-Nur:

"...Do not enter houses other than your own houses until you have asked permission..."[1]

This verse addresses the believers and clearly and expressively, in some short sentences, states some other Islamic ordinances, specially those relating to the rules of etiquette with the Prophet (S) and his household.

At first, it says:

"O you who believe! Do not enter the houses of the Prophet for a meat without waiting for the proper time, unless permission be granted you..."

The Arabic term ***/'inahu/*** is derived from /'ani-ya'ni/ in the sense of 'the time of something', and here it means 'readiness of food for eating'.

Thus, the holy verse states one of the important rules of association that was rarely observed in that environment. This statement outwardly is about the house of the holy Prophet (S), but surely this ordinance does not allocate to him alone.

Never must we enter the house of anyone else without permission, (as Surah An-Nur, No. 24, verse 27 announces, too). It is said that even the Prophet (S), standing outside the door, asked his daughter, Fatimah (as), to enter her house when he wanted to go into it.

Once when he wanted to go in, Jabir-ibn-'Abdillah was with the Prophet (S), then after that he (S) asked permission for him to enter, he (S) asked permission for Jabir, too. Moreover, when some people are invited for a meal, they must be punctual and do not bother the landlord out of place.

Then the verse refers to the second ordinance, saying:

"...But when you are invited, enter, and, when your meal is ended, then disperse..."

In fact, this ordinance is as an emphasis and complimentary for the previous ordinance. You should neither enter a house out of place when you have been invited for it, nor ignore the invitation, nor stay there for a long time after eating the meal.

It is evident that contrasting these affairs causes trouble for the host and it does not agree with the principles of ethics. For the third ordinance, the verse implies that you should not form a meeting of conversation in the house of the holy Prophet (S), nor in any other host's house.

It says:

"...neither lingering for conversation..."

Of course, sometimes it happens that the host is willing to have such a meeting of conversation; in this case it is an exception. These wards are about the case that the invitation is for only eating food, not for forming the meeting of conversation.

In such a place, after eating the meal, meeting must be left, specially that the house is that of the Prophet (S), the centre of accomplishing the greatest divine missions, and some troublesome affairs must not occupy his time.

Then, the Holy Qur'an states the reason of this ordinance as follows:

"...verily this annoys the Prophet, and he is ashamed before you, but Allah is not ashamed before the truth..."

Of course, concerning the instances that had not a personal and private nature, the Prophet of Allah (S) never refused to say the truth, while to state the right of persons from the side of them is not so fair, but it is interesting and beautiful when it is said from the side of others, and the case in the verse is of this

kind.

The ethical principles required that the Prophet (S) would not defend himself, but Allah defended him.

Then, the fourth ordinance is stated about the subject of veil, as follows:

"...And when you ask his wives for any object, ask them from behind a curtain..."

It has been a custom among Arabs, as well as many other people, that when they are in need of some furniture and means of life they borrow them temporarily from the neighbour. The Prophet's house was also one of them and, now and then, neighbours would come and borrow something from the wives of the Prophet (S).

It is clear that coming before the people's sight (even with Islamic veil) was not a good action for the Prophet's wives, that was why it was ordained that they would take them from behind the curtain or the door.

The point which must be taken under consideration is that the purpose of the Qur'anic word ***/hijab/***, in this verse, is not the women's veil, but it is an ordinance added to it which had been particular for the wives of the Prophet (S).

By it, for the special conditions of the wives of the Prophet (S), people were commanded if they wanted to take something from them, they would take it from behind the curtain, and these wives should not appear before people in such instances, even with Islamic cover.

This ordinance, of course, has not been ordained about other women, for whom only observing the religious cover is enough.

This command was ordained for the wives of the Prophet because of the existence of the abundant enemies and self-interested fault-finders who might denigrate them and the black-hearted persons might take it as a document; then this special command was for them, or, in other words, it was given to the people that at the time of asking something from the Prophet's wives they would ask them what they wanted from behind the curtain.

Specially the application of the Qur'anic word ***/wara'/*** (***behind***) is a witness for it.

Next to this command, the Qur'an states the philosophy of it as follows:

"...This is purer for your hearts and for their hearts..."

The Qur'an states the fifth ordinance as follows:

"...And it is not for you to hurt Allah's Messenger..."

The act of annoyance is mentioned in this verse and it is to go to the Prophet's house out of place, and staying there and causing bother after eating the meal, yet, however, the concept of the verse is general and envelops any kind of annoyance and hurt.

In Islamic narrations, there is also mentioned in occasion of revelation indicating that some of the black hearted persons had sworn that after the Prophet (S) they would marry with his wives. This speech was another hurt, too.

Finally, the sixth, and the last divine ordinance, is about the prohibition of marriage with wives of the Prophet (S) after him, as follows:

"...neither to marry his wives after him, ever, verily this is grievous (sin) with Allah."

Surah Al-'Ahzab – Verse 54

اِن تُبْدُوا شَيْئاً أَوْ تُخْفُوهُ فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيماً

54. "Whether you reveal anything or conceal it, verily Allah has full knowledge of all things."

Allah is aware of not only our deeds but also of everything, and His awareness is also equal upon what is hidden and what is manifest.

In this holy verse, the Qur'an has severely warned people by saying:

"Whether you reveal anything or conceal it, verily Allah has full knowledge of all things."

You should not imagine that Allah is not aware of your annoyance to His Prophet (S). He knows both all the things you utter by your tongue and the things you think and decide about them in your heart; then He will reward everyone according to his action and intention proportionately.

Surah Al-'Ahzab – Verse 55

لاَ جُنَاحَ عَلَيْهِنَّ فِي ءَابَآئِهِنَّ وَلاَ أَبْنآئِهِنَّ وَلاَ إِخْوَانِهِنَّ وَلاَ أَبْنَآءِ إِخْوَانِهِنَّ وَلاَ أَبْنَآءِ أَخَوَاتِهِنَّ وَلاَ نِسَآئِهِنَّ وَلاَ مَا مَلَكَتْ أَيْمَانُهُنَّ وَاتَّقِينَ اللَّهَ اِنَّ اللَّهَ كَانَ عَلَي كُلِّ شَيْءٍ شَهِيدًا

55. "There is no sin for them (not to have veil) with their fathers, nor their sons, nor their brothers, nor their brothers' sons, nor the sons of their sisters, nor their own women, nor of what their right hands possess; and be in awe of Allah! Verily Allah is a witness of all things."

There is no hardship or difficulty in Islam. The first grade relatives who permanently ply in the house and

among the household are on confidential terms with each other.

Sine there has been stated an absolute ordinance in the previous verse about the wives of the Prophet (S) and the absoluteness of this ordinance brings this misconception into being that their very near relatives are also obliged to perform it, and they must communicate with them from behind the curtain, the above holy verse was revealed and explained how they may behave.

It says:

"There is no sin for them (not to have veil) with their fathers, nor their sons, nor their brothers, nor their brothers' sons, nor the sons of their sisters, nor their own women, nor of what their right hands possess…"

In other words, their very near relatives, who are limited in these six groups, are as exceptions. If someone says that there are some other persons who are also among the very near relatives, such as paternal uncles and maternal uncles, but they are not mentioned in these six groups, it must be answered as follows:

In view of the fact that the Qur'an uses eloquence and elegance in their best form, and one of the principles of eloquence is that there should not be any extra word in the speech, so here, it has not mentioned the paternal uncles and maternal ones, because by mentioning the children of brother and the children of sister the allowance of paternal uncles and maternal uncles is made clear, because it is always mutual.

In the same way that a brother's son is a near relative to the person, the one is also near relative to one's brother's child; (and we know that such a woman is counted a paternal aunt. And Also as the sister's child is a near relative to the one, the one is also near relative to the sister's child, (and we know that such a woman is a maternal aunt).

When the paternal aunt and the maternal aunt are near relatives (mahram) to her brother's son and sister's son, the paternal uncle and the maternal uncle are also near relatives (mahram) unto brother's daughter and sister's daughter, (because there is no difference between paternal uncle and aunt, and also maternal uncle and aunt) and this is one of the narrow things of the Qur'an.

By the way, the husband's father and husband's son are also counted among the near relatives of the woman, as they are also mentioned in Surah An-Nur, No. 24, verse 31 among the near relatives, too.

Also, the lack of mentioning the foster brothers and foster sisters and the like in the verse is for the sake that they are counted as brother and sister like other very near relatives and there is no need to be mentioned independently.

At the end, the verse changes the tone of speech from absent addressee to present addressee, when it addresses the wives of the Prophet (S) and says:

"...and be in awe of Allah! Verily Allah is a witness of all things."

There is nothing hidden and concealed for Allah, because a curtain and a cover and the like are nothing but some means as barriers against committing sins, and the main root is piety that if it is absent even these means will not be beneficial.

This point also seems necessary to be mentioned here that the Arabic term ***/nisa'ihinna/*** (***their own women***) refers to the Muslim women entirely, because, as it was mentioned in the commentary of Surah An-Nur, it is not suitable for Muslim women that they appear before non-Muslim women since they may explain the things for their husbands.

Surah Al-'Ahzab – Verse 56

إِنَّ اللَّهَ وَمَلآئِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَآ أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيماً

56. "Verily Allah and His angels send blessings on the Prophet, O you who believe! Send you also blessings on him, and you salute him with submission.

In the whole six narration books of the Sunnites there are some narrations indicating that once the Prophet (S) was asked:

"How should we send blessings?"

He answered:

"Say: 'O' Allah! Bless Muhammad and his descendents'."[2]

It is important to recite Salawat beside the name of the Prophet (S). The Messenger of Allah said:

"Whoever sends blessing on me in his book and his writing(s), he will be rewarded as long as that Salawat exists in that writing."[3]

Some Islamic narrations indicate: whoever once sends blessings on Muhammad, Allah will send blessings on him ten times and (also) his ten faults will be concealed.[4]

After the statements mentioned in the previous holy verses, about the protection of the Prophet's respect and that he should not be annoyed, the verses under discussion at first speak about the special love of Allah and His angels to the Prophet (S) and then He commands the believers in this regard.

Then, the Holy Qur'an explains the evil and painful sequels for those who annoy the Prophet (S) and finally it mentions the great sin of those who hurt the believers by means of slander.

At first, it says:

“Verily Allah and His angels send blessings on the Prophet…”

The rank of the Prophet (S) is so high that Allah, the Creator of the world, and all His angels, who are divinely ordered to manage this world, send blessings on him (S).

Now that it is so, you may come into agreement with this message of the world of existence, as the verse continues saying:

“…O you who believe! Send you also blessings on him, and you salute him with submission.

The Prophet (S) is an excellent being of the world of creation. Now that, by the grace of Allah, he is available for you, be careful not to count him cheap. Behold not to forget his rank before Allah and with the angels of all heavens. He is a human being. He has come out from among you, but he is not an ordinary man, he is one in whose entity a world can be found.

A Few Points

1– When the Arabic word ***/salat/*** and the word ***/salawat/***, which is its plural form, are attributed to Allah, they will be meant: ‘sending Mercy’, and when they are attributed to the angels and the believers they are in the sense of ‘asking for mercy’.

2– The application of the term /yusallun/, which is a verb in the present tensed, is an indication to the continuance of the verb; that is, Allah and His angels continuously send blessings and Mercy on him, a permanent mercy and salutation.

3– Commentators have delivered different attitudes about the difference between the Qur’anic term ***/sallu/*** and ***/sallimu/*** among them that which seems more suitable with the lexical form of these two Arabic terms is that: the term ***/sallu/*** is an imperative form of the verb that means to seek mercy and to send blessings on the Prophet (S), while the term /sallimu/ either means to submit to the commandments of the Prophet of Islam (S) as Surah An-Nisa’, No. 4, verse 65 concerning the believers says:

“…Then they find within themselves no dislike of which you decide and submit with full submission.”

There is a narration which indicates that once Abubasir said to Imam Sadiq (as) that he had understood the meaning of sending blessing on the Prophet (S) but what was the meaning of submitting to him.

The Imam answered him:

“The purpose of it is being submitted to him in affairs.”[5]

Or it means to send salutation to the Prophet (S) as it is said:

“Peace be upon you O’ Messenger of Allah!”,

and the like, the content of which is asking safety and health for the Prophet (S) from the presence of Allah.

Abu-Hamzah Thumali narrates from one of the friends of the Prophet (S) by the name of Ka‘b as follows:

“When the above verse was revealed we told him we knew the meaning of ‘peace be upon you’, but how was to send blessing on you?”

The Prophet (S) answered:

“Do say: ‘O’ Allah! Bless Muhammad and his descendents as You blessed Abraham, verily You are Praised, the Glorious. And send blessings on Muhammad and his descendents as you sent blessings on Abraham and the progeny of Abraham; verily you are Praised, the Glorious.”

Both the meaning of salutation and the manner of sending blessing on the Prophet are made clear from this tradition.6

These two meanings are completely different for salutation, but by proper care they can be lead to a single point, and it is a verbal and practical submission to the Prophet (S); since he, who sends blessings on him and asks Allah safety for him, loves him and accepts him as a Divine Prophet necessary to be obeyed.

4- It is noteworthy that in numerous narrations recorded by the Sunnites and narrated from Ahlul Bayt (as) concerning the modality of sending blessings on the Prophet (S), it has explicitly been mentioned that the ‘descendents of’ Muhammad should be added at the time of sending blessings on Muhammad.

It is mentioned in Durr-ul-Manthur from Sahih Bukhari, and Muslim, Abu-Dawud, Tarmathi, Nisa’i, Ibn-i-Majah, Ibn-i-Marduwayh, and some other narrators who have narrated from ka‘b-ibn-‘Ujrah that a man told the Prophet (S):

“We know how to salute to you, but how should be sending blessings on you?”

The Prophet (S) said:

“Do say: ‘O’ Allah! Bless Muhammad and his descendents as You blessed Abraham; verily You are Praised, the Glorious. And send blessings on Muhammad and his descendents as You sent blessings on Abraham and the progeny of Abraham; verily You are Praised, the Glorious.”

Besides the abovementioned tradition, the writer of Durr-ul-Manthur have recorded eighteen more traditions in all of which this fact has been stipulated that /’al-i-Muhammad/ (the progeny of Muhammad) must be mentioned at the time of reciting Salawat.

These traditions have been taken from the famous books of the Sunnites narrated from a group of the Companions, including Ibn–i–‘Abbas, Talhah, Ibn–i–Mas‘ud, ’Abu Sa‘id–Khidri, ’Abu–Hurayrah, ’Abu Mas‘ud–i–’Ansari, Baridah, Ka‘b–ibn–‘Ujrah, and Amir–ul–Mu’mineen Ali (as).

Sahih Bukhari, which is one of the most famous sources of traditions of the Sunnites, has delivered numerous narrations in this regard. For more details you can refer to the text of the book itself.[7]

There are also two narrations recorded in Sahih–i–Muslim in this regard.[8]

This point is also noteworthy that in some narrations of the Sunnite and many narrations of Shi‘ites even the Arabic word ***/‘ala/*** (***upon***) has not occurred as a separation between ‘Muhammad’ and ’Al–i–Muhammad’, but the phrase is recited as this: /’allahumma salli ‘ala Muhammad–in wa–’al–i–muhammad/. We conclude this discussion with another tradition from the Prophet of Islam (S).

Ibn–i–Hajar cites in ‘Sawa‘iq’ that the Prophet (S) said:

“Do not send an imperfect Salawat on me”

They asked:

“What is an imperfect Salawat?”

He answered:

“That you say: ‘O’ Allah! Send blessings on Muhammad’ and you do not continue it. But you do say: ‘O’ Allah! Send blessings on Muhammad and the descendents of Muhammad’.”[9]

It is for this very narration that a group of the great jurisprudents of the Sunnites consider incumbent the phrase /’al–i–muhammad/ to be added to his name in the prayer.[10]

5– Is sending Salawat on the Prophet (S) incumbent, or not? And if it is obligatory, where is it? This is a question which the jurisprudents answer.

All the jurisprudents of Ahlul Bayt say that its recitation in the first and second ‘Tashahhud’ is obligatory, and in other than that it is recommended. Besides the traditions narrated from Ahlul Bayt (as) in this regard, there are also a great deal of proper narration recorded in the books of the Sunnites indicating that it is incumbent.

Among them is the famous narration that ‘Ayishah narrates.

She says:

“I heard from the Messenger of Allah who said: ‘A prayer without purification and without sending Salawat on me will not be accepted’.”

Among the jurisprudents of the Sunnites, Shafi'i says it is obligatory to be recited in the second Tashahhud. Ahmad considers it as obligatory in one of two narrations quoted by him; as well as another group of the jurisprudents. But some others, like 'Abu-Hanifah, have not counted it obligatory.11

It is interesting that Shafi'i has explicitly expressed this very pronouncement in his famous poem, where he says:

"O' Ahlul Bayt of the Messenger of Allah! The love of you has been enjoined from the side of Allah in the Qur'an. And for the glory of you, this is enough that whoever does not send Salawat on you his prayer is invalid."

Surah Al-'Ahzab – Verse 57

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالأَخِرَةِ وَأَعَدَّ لَهُمْ عَذَاباً مُّهِيناً

57. "Those who annoy Allah and His Messenger, Allah has cursed them in this world and the Hereafter, and He has prepared for them a humiliating punishment."

Annoying Allah means doing something against His desire and His consent that, instead of attracting His Mercy, one causes to bring His wrath and curse as a consequence.

And also the purpose of annoying Allah may be that His servants are annoyed, like the act of lending to a believer which is in fact lending to Allah. And the purpose of annoying His Messenger (S) is to reject him, to denigrate him, to treat impolitely with him (S), and hurting His Ahlul Bayt (progeny) (as).

As in a few traditions we recite that the Prophet (as) said:

*"Fatimah is a part of me (my body); then whoever makes her angry, he has made me angry."*12

This holy verse in fact states something in the face of the content of the previous verse. It says:

"Those who annoy Allah and His Messenger, Allah has cursed them in this world and the Hereafter, and He has prepared for them a humiliating punishment."

Concerning the purpose of the Qur'anic phrase: '***annoy Allah***', some commentators have said it is disbelief and atheism which causes the wrath of Allah, because annoyance in respect to Allah can not have any concept save causing Wrath.

This is also probable that 'to annoy Allah' is the same as to annoy the Prophet (S) and the believers, and the word 'Allah' mentioned here is for the importance and emphasis on the subject.

The annoyance of the Prophet has a vast meaning, and it envelops any action that hurts him, including:

disbelief, atheism, and opposition with the commandments of Allah, and also undue attributions, accusations, or creating trouble when the Prophet (S) invited them into his own house, which was referred to in verse 53 of this very Surah, saying:

"...verily this annoys the Prophet..."

Or the matter which is mentioned in Surah At-Taubah, No. 9, verse 61 where they accused the Prophet (S).

This verse says:

"And there are among them those who hurt the Prophet and say: 'He is an ear!'..."

Even from the narrations mentioned about the verse, it is understood that hurting the household of the Prophet (S), specially Ali (as) and Fatimah, the Prophet's daughter (as), has also been involved in this very verse.

In part five of Sahih-i-Bukhari it is recorded:

"*The Messenger of Allah said:*

'Fatimah is a part of my body, then whoever makes her angry, he has made me angry."[13]

This very tradition is mentioned in Sahih-i-Muslim in this form:

"Verily Fatimah is a part of me (my body); whatever hurts her, it hurts me."[14]

Similar to this meaning has been narrated about Ali (as) from the Prophet (S).[15]

As it was said before, the word 'curse' mentioned in the above holy verse is in the sense of being far from the Mercy of Allah, and this is just the opposite point of Mercy and Salawat mentioned in the previous verse.

In fact, curse and being far of the Mercy from the side of the Lord Whose Mercy is vast and endless, is counted the worst kind of punishment, specially that it is both in the world and Hereafter, (as it is said in the verse under discussion).

Perhaps, it is for this reason that the word 'curse' has been mentioned in the above verse before the phrase 'a humiliating punishment.'

The application of the Qur'anic term ***/'a'addal/*** (***He has prepared***) is an evidence upon the emphasis and importance of this punishment.

Surah Al-’Ahzab – Verse 58

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَاناً وَإِثْماً مُّبِيناً

58. “And those who annoy believing men and believing women without that they have earned it, have laid upon themselves a calumny and a manifest sin.”

The act of hurting and annoying others, in any form it may be, is among the sins which bring the Wrath of Allah. The most important hurt is sarcasm and slander. So, after the hurt of both Allah and the Prophet (S) this verse speaks about the hurt of the believers because of the extraordinary importance that it has.

It says:

“And those who annoy believing men and believing women without that they have earned it, have laid upon themselves a calumny and a manifest sin.”

This is so because, by the way of Faith, a believer has a link with Allah and His Prophet, and for this reason he has been mentioned in the same line and in the row of Allah (s.w.t.) and His Messenger (S).

The phrase ‘without that they have earned it’ points to this fact that they have not committed any sin for which they should be annoyed. This makes it clear that if they commit a sin for which they deserve a religious fixed punishment, just retaliation, and discretionary punishment the execution of these things upon them does not matter.

Again, the act of enjoining right and forbidding wrong is not inside the realm of this statement.

Prior to /’i□man mubina/ because of its importance, since calumny is counted one of the greatest hurts, and the pain of the annoyance created by it is even more intensive than the pain of sword and dagger, because the pain of the wound of a dagger is reconcilable, but the wound of the tongue is not reconcilable.

Islamic auspicious narrations also consider an extraordinary importance for this subject.

Imam Sadiq (as) in a tradition says:

“Allah, the Almighty, the Glorious says: ‘Whoever annoys My believing servant, he has announced declaration of war against Me.”[16]

However, some of the commentators have said that it is understood from the style of the verse that there had been some rumourmongers in Medina who used to accuse unduly the believers, (and even the Prophet (S) was not secure from their tongues).

Such persons are not scanty in the societies of today. Their job is to make plots against the righteous and pious ones, as well as to forge lies and slanders.

The Holy Qur'an has seriously attacked them with the most grievous attacks and has introduced their deeds as calumny and a manifest sin.

The evidence for this statement will also be recited in later verses.

Imam Ali-ibn-Mus-ar-Rida (as) has narrated a tradition from his grand father, the Prophet (S), in which he said:

"The one who calumniates a man believer or a woman believer, or he says something about him/her which does not exist in him/her, Allah, the High, will set him on a heap of Fire on the Day of Hereafter until he tolerates what he has said about him/her."[17]

1. Surah An-Nur, No. 24, verse 27
2. Sahih-i-Bukhari, Tradition No. 5880
3. The Commentary of Rauh-ul-Bayan following the verse
4. Majma'-ul-Bayan, the commentary
5. Majma'-ul-Bayan, following the verse under discussion
6. Ibid
7. Sahih-i-Bukhari, Vol. 6, P. 151
8. Sahih-i-Muslim, Vol. 1, P. 305
9. Sawa'iq, P. 144
10. 'Allamah Hilli, has narrated this saying in Tathkirah, from the scholars of Shi'ah added to Imam Ahmad and some Shafi'iyyah
11. Tathkirah, by 'Allamah, Vol. 1, P. 126
12. Sahih-i-Bukhari, Vol. 5, P. 26; and Sahih-i-Muslim, Vol. 4, P. 1903
13. Sahih-i-Bukhari, Vol. 5, P. 26
14. Sahih-i-Muslim, Vol. 4, P. 1903
15. Majma'-ul-Bayan, following the verse
16. 'Usul-i-Kafi, Vol. 2, P. 35
17. Bihar-ul-'Anwar, Vol. 75, P. 194

Section 8: The Knowledge of the Hour of Judgment

Surah Al-'Ahzab – Verse 59

يَآ أَيُّهَا الْنَّبِيُّ قُلْ لاَزْوَاجِكَ وَبَنَاتِكَ وَنِسَآءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِن جَلاَبِيبِهِنَّ ذَلِكَ أَدْنَي أَن يُعْرَفْنَ فَلاَ يُؤْذَيْنَ وَكَانَ اللَّهُ

غَفُوراً رَّحِيماً

59. "O' Prophet! Say to your wives and your daughters and the women of the believers that they draw their veils close to them, that is most convenient that they should be known (***as such***) ***and not be annoyed, and Allah is Forgiving, Merciful."***

The Arabic word ***/jalabib/*** is the plural form of /julbab/ in the sense of a veil which covers the head and the neck, or a long cloth which can cover the whole body as well as the head and the neck.[1]

Upon the occasion of revelation of this verse it is recorded in the commentary book of Ali-ibn-'Ibrahim that at that time Muslim women used to go to the mosque and establish prayer behind the Prophet (S).

At night, when they went to perform their evening and night prayers, some young abusive men sometimes waited in their way and hurt them with their jokes and evil words and by this means they bothered them.

The above verse was revealed and ordered the women to observe their veil perfectly so that they would become recognized clearly and nobody could find any pretext for brothering them. So, in this verse, the Qur'an orders the believing women not to give any pretext to mischief-mongers.

Then with the most intensive threat, which is very rare in the verses of the Qur'an, attacks the hypocrites, troublesome persons, and gossipers.

By the first part, the holy verse says:

"O' Prophet! Say to your wives and your daughters and the women of the believers that they draw their veils close to them, that is most convenient that they should be known (***as such***) ***and not be annoyed..."***

The commentators have delivered two views upon the sentence ***"...that they should be known*** (***as such***)***..."*** which are not contrary with each other.

The first is that in those days it had been customary that the maid servants would come out of home without covering their head and neck, and since from the point of manner they were not so well, sometimes some impolite young persons made trouble for them.

Here the free Muslim women were ordered to observe wearing a complete Islamic veil in order to be recognized from the maid servants and do not give the wicked persons a pretext to cause trouble.

It is evident that the concept of this statement is not this that the wicked persons had the right of causing trouble for the maid servants, but the purpose is that the Muslim women should take the pretext from the mischievous persons. Another aim of it is that the Muslim women might not be careless or heedless in wearing their veil.

There are some women who are so careless that, in the meantime that they have veils, they are so disrespectful and ill-mannered that some parts of their bodies are often visible, and this state attracts the attention of the mischievous persons to them.

The philologists and commentators have introduced some meanings for the Arabic word ***/jilbab/***:

1– The first is /milhafah/ (chadur). It is a long cloth which is longer than scarf and covers the head, neck, and the chest.

2– The second is /maqna'ah/ and /xamar/ (scarf).

3– The third meaning is 'a wide shirt'.2

Apparently these meanings are different but their average concept is that: it covers the body. By the way this Arabic word is pronounced in two ways: /jilbab/ and /jalbab/.

But it mostly seems that the objective meaning of it is a cover which is longer than a scarf and shorter than a chadur, (a mantle), as the writer of Lisan–ul–'Arab has said.

And the purpose of the Arabic term ***/yudnin/*** **(*draw close*)** is that women make the veil close to their own body so that it justly protect them, not in a manner that now and then it goes aside and their body becomes manifest. In other words, it simply means that they must arrange their clothes properly.

Some have tried to use this sentence in the sense of covering the face, too, but there is no indication to this meaning in it, and few commentators believe that covering the face is inside the concept of the verse.

However, it is understood from this verse that the ordinance of Hijab (veil) for free women had been sent down before that time, but some women simply were not careful of it, the above verse emphasizes that they must observe it carefully.

Since when this ordinance was revealed it caused some faithful women to become worried about their past, at the end of the verse it says:

"...and Allah is Forgiving, Merciful."

This statement indicates that if you have had shortcoming in this subject since before (until now), because it has been done as the result of ignorance, Allah will forgive it. You must repent and return toward Him and fulfil the duty of chastity and cover yourself well.

Some Corruptions of Unveiling

1– The growth of the act of looking gloatingly.

2- The increase of corruption and lewdness.

3- To intend malice, and transgression by violence.

4- Unlawful pregnancies and abortion.

5- The appearance of psychic and venereal diseases.

6- Suicide and desertion from house because of disgrace.

Surah Al-'Ahzab – Verse 60

لَئِن لَمْ يَنتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لاَ يُجَاوِرُونَكَ فِيهَآ إِلاَّ قَلِيلاً

60. "If the hypocrites and those in whose heart is a disease and the agitators in the city do not desist, We shall certainly rouse you up against them, then they shall not be your neighbours in it, but a little while;"

Islam takes the security of society so important that it has issued the command of banishment of those who create terror among people.

Next to the divine command which was given to the faithful women through the previous verse, this verse refers to another dimension of this subject, i.e. the insidious activities of some wicked persons, and says:

"If the hypocrites and those in whose heart is a disease and the agitators in the city do not desist, We shall certainly rouse you up against them, then they shall not be your neighbours in it, but a little while;"

The Arabic term /murjifun/ is derived from ***/'irjaf/*** in the sense of spreading lies or false rumors with the purpose of saddening others, and its root /'irjaf/ means: anxiety and agitation, and since spreading lies and rumours causes the common and general anxiety, this word has been used for it.

The Qur'anic term ***/nuqriyannaka/*** is derived from /'iqra'/ in the sense of inviting to do something accompanied with encouragement.

From the tone of the verse, it is understood that there were three groups in Medina who were busy disturbing the affairs, and each group fulfilled their own evil aims in a way which had been formed as a current program, and had not a personal and individual aspect.

Hypocrites were the first group who worked for abolishing Islam by their anti-Islamic plots.

The second group were the rascals and lewd persons about whom the Qur'an says:

“Those in whose hearts is a disease.”

This meaning is also used in the current Surah, verse 32 about the voluptuous persons, where it says:

“...then be not soft in speech lest he in whose heart is disease aspire (at you)...”

The third group were those who by spreading rumours in Medina specially when the Prophet (S) and the army of Islam went out for a war used to weaken the spirit of the remaining people. They often gave false news about the failure of the Prophet (S) and the believers to them. According to the statement of some commentators this group were the Jews.

Thus, the Qur’an has intensively threatened all those three groups.

There is another probability in the commentary of the holy verse, too, that the above mentioned three corruptive programs were wholly performed by the hypocrites and separating them into three groups is for separating their qualities, not the persons.

However, the Qur’an indicates that if they go on their ugly and shameful deeds Allah will issue the command of attack of general people to them so that the believers, with an attack, eradicate all of them from Medina in a manner that they can not live there any more.

Surah Al-’Ahzab – Verses 61-62

مَّلْعُونِينَ أَيْنَمَا ثُقِفُوا أُخِذُوا وَقُتِّلُوا تَقْتِيلاً

سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِن قَبْلُ وَلَن تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلاً

61. “Accursed, wherever they are found they shall be seized and slain with a (fierce) slaughter.” 62. “(Such has been) the way of Allah concerning those who have passed away before, and you shall never find any change in the way of Allah.”

The Qur’anic term ***/□uqiful/*** is derived from /□aqafah/ in the sense of a just skilful victory; therefore knowledge and culture in Arabic is called ***/□aqafah/***.

No place should be a secure abode for those who seek disturbance and cause disorder in the security of the society.

Some commentators consider all these severities for those who hurt the believers mentioned in the previous verses; but it seems that all these threats and deserving death is for those who intend to disturb the security of the society and to abolish the system of the government, not only those who are sometimes troublesome for the people’s wives.

In this verse, the Qur'an implies that when they are driven out from this city and are sent out from the support of the Islamic government, they are accursed.

It says:

"Accursed, wherever they are found they shall be seized and slain with a (fierce) slaughter."

This indicates that, after this general attack, they will not be secured in any place because they will be sought carefully and when they are found they will be annihilated.

Concerning the purpose of this verse that whether they will be sought outside of Medina and will be killed, or if after the ordinance of general banishment they remain inside of Medina they will be faced with such a fate, there are two probabilities, and in the meantime, there is no contradiction between these two.

That is, after the negation of security from these 'heart-diseased ones, destructive plotters' and the ordinance of their banishment from Medina, they will not be secured from the side of brave Muslims whether they remain there or they go out.

Then the next verse adds that it is not a new commandment, but this has been the way of Allah among the nations who have passed away before, that whenever the corruptive groups violate the limits with shamelessness and plots, the Divine command of general attack will be issued.

It says:

"(Such has been) the way of Allah concerning those who have passed away before..."

And since the ordinance is Allah's way of treatment, it will never change, because:

"...and you shall never find any change in the way of Allah."

In fact, this change defines that this threat is earnest, and they should know that the subject is completely decisive and there is no way of change in it. They must either put an end to their evil deeds, or wait for such a painful fate.

By the way, there arises a question here that what is mentioned in these verses upon the eradicating the corruptions such as the plots of the hypocrites, the constant troublesome unto the Muslims' women, and seeking mischief of the gossipers, are these ordinances permissible for all Islamic governments in other times and centuries, too?

Few of the commentators have discussed upon this subject, but it seems that this ordinance, like other Islamic ordinances, is not limited to a particular time, place, and persons.

If enmity and plotting really exceeds the limits and forms as a current state in a manner that causes the

Islamic society to face with some serious dangers, it does not matter that the Islamic government practices the commandments mentioned in the above verses given to the Prophet (S), and it mobilizes people for eradicating the roots of mischief.

But, no doubt, such things and the like are not permissible to be done unconditionally, specially that it has been introduced as an unchangeable tradition. So it must be done only by the leave of the master of the affairs of Muslims and Islamic judges.

Surah Al-'Ahzab – Verse 63

يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِندَ اللَّهِ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيباً

63. "The people will ask you concerning the Hour (of Judgment). Say: 'The knowledge of it is only with Allah; what shall make you know? Perhaps the Hour (of Judgment) is nigh'."

The former verses were about the plots of the hypocrites and the vile men. This holy verse refers to one of their other destructive programs. Sometimes as mockery or with the purpose of creating doubt in the hearts of some simple minded people, they propounded this question that when would happen the Hereafter with those qualities that Muhammad (S) informed of?

It says:

"The people will ask you concerning the Hour..."

This is also probable that some of the believers, because of the sense of curiosity, or for receiving some more information, had asked such a question from the holy Prophet (S), but regarding to the verses which come after this verse, it is understood that the first commentary is closer to the meaning of the verse.

The evidence for this statement is the verses in this field mentioned in Surah Ash-Shura which say:

"...and what shall make you that haply the hour be nigh?"

"Those who do not believe in it would hasten it on, and those who believe are in fear from it, and they know that it is the truth..."[3]

Then, by the verse under discussion, the Qur'an answers them as follows:

"...Say: 'The knowledge of it is only with Allah..."

Even the Divine messengers and the near-stationed angels are also unaware of it. Then, after it, the Qur'an adds:

“...what shall make you know? Perhaps the Hour (of Judgment) is nigh.”

Thus, we must be always ready to confront the Hereafter, and principally, the philosophy of its being hidden is in this that none sees his self in security and does not think of Hereafter as a distanced event and that he is far off from the Divine punishment.

Surah Al-’Ahzab – Verses 64-65

إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيراً

خَالِدِينَ فِيهَآ أَبَداً لاَ يَجِدُونَ وَلِيّاً وَلاَ نَصِيرًا

64. “Verily Allah has cursed the Unbelievers and has prepared for them a flaming fire,”
65. “Wherein they will abide for ever. They will find no protecting friend nor a helper.”

Allah’s wrath upon the disbelievers is certain. They will have neither a protector to protect them from entering into the Hell, nor a helper to save them.

This verse contains a threat against the unbelievers, and it explains a part of their painful punishment in the Hereafter.

It says:

“Verily Allah has cursed the Unbelievers and has prepared for them a flaming fire,”

Then, in the next verse it continues saying:

“Wherein they will abide for ever. They will find no protecting friend nor a helper.”

The difference between the Qur’anic words ***/waliyy/*** and ***/nasir/*** is in this sense that ***/waliyy/*** (protector) undertakes the accomplishment of all affairs, while ***/nasir/*** (***helper***) is the one who helps man so that he reaches his destination. But in Hereafter, these disbelievers will have neither a protector nor a helper.

Surah Al-’Ahzab – Verse 66

يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَالَيْتَنَآ أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولاَ

66. “On the Day when their faces are turned over in the Fire, they say: ‘Oh! Would that we had obeyed Allah and had obeyed the Messenger!’”

In Hereafter, regret will never be useful. So, the only way of being saved is to obey Allah and His Messenger.

The above noble verse explains another part of the painful (punishment) of the unbelievers in Hereafter.

It says:

"On the Day when their faces are turned over in the Fire..."

This change in their faces is either from the point of the colour of the faces: that sometimes they become red and grey, and sometimes they become yellow and pail. Or it is from the point that their faces will be put over the flames of Fire that sometimes this side of their faces will be put over the fire, and sometimes another side.

It is here that they shout of regret and say that if they had obeyed Allah and the Prophet, they would not have encountered such a painful fate.

The verse continues saying:

"...they say: 'Oh! Would that we had obeyed Allah and had obeyed the Messenger!'"

Surah Al-'Ahzab – Verse 67

وَقَالُوا رَبَّنَآ إِنَّآ أَطَعْنَا سَادَتَنَا وَكُبَرَآءَنَا فَأَضَلُّونَا السَّبِيلاَ

67. "And they shall say: 'O our Lord! Verily we obeyed our chiefs and our elders, and they led us astray from the path'."

Those who in the world did not say "***Our Lord***" even for one time, they will be faced with groan and regret in Hereafter.

The Arabic word ***/sadah/*** is the plural form of /sayyid/ with the sense of owner and a great person who has undertaken the management of the affairs of some important cities or a country.

The Arabic word ***/kubara'/*** is the plural form of /kabir/ in the sense of some great men, whether from the point of age, or knowledge, or social position, and the like.

Thus, the Qur'anic word ***/sadah/*** has an indication to the great chiefs of the locality, and ***/kubara'/*** means those who run the affairs under their control, as if they were their assistants and counsellors.

In fact, we have set a simple obedience instead of the obedience of Allah, and have exchanged the obedience from the Prophet (S) for the obedience from the elders, and that is why we have encountered kinds of deviations and kinds of misfortunes.

It is evident that the criterion of /siyadat/ (to be a chief) and greatness among them was the criterions of force, oppression, unlawful wealth, and deceit and guile. The choice of these two meanings here is for the sake that they show their excuse adjusted and say that they have been under the effect of their apparent greatness.

Surah Al-'Ahzab – Verse 68

رَبَّنَآ ءَاتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنْهُمْ لَعْناً كَبِيراً

68. "O' our Lord! Give them double chastisement and curse them with a great curse."

This holy verse indicates that on the Day of Hereafter the misguided hellish people will be excited and ask for a grievous punishment from Allah (s.w.t.) for those who misguided them. They will ask Him to give them two kinds of punishment, one punishment for their own aberration and another one for their misleading them.

They say:

"O' our Lord! Give them double chastisement and curse them with a great curse."

It is certain that they deserve a curse and chastisement, but 'double chastisement' and ' a great curse' is for the attempt that they applied for leading others astray.

It is interesting that in Surah Al-'A'raf, No. 7, when these aberrant followers ask a double chastisement for their leaders, they will be told:

"...For each one there is double (chastisement), but you do not know'."[4]

That is, there will certainly be a double chastisement both for them and for you.

The double chastisement for the leaders of disbelief and aberration is clear, but the double chastisement for the aberrant followers is a question.

The reason of it is that they have a punishment for their aberration, and another one for the sake of their strengthening and helping the unjust ones, because the unjust ones can not do anything by themselves, but their friends and helpers assist them in increasing their injustice and their infidelity, though in comparison, the punishment of the leaders is more grievous and more painful.

1. The commentary of Majma'-ul-Bayan, and Al-Mizan
2. Lisan-ul-Arab, Majma'-ul-Bahrayn, Mufradat by Raqib, Qutr-ul-Muhit, Taj-ul-'Arus
3. Surah Ash-Shura, No. 42, verses 17-18
4. Surah Al-'A'raf, No. 7, verse 38

Section 9: He Who Obeys Allah and His Apostle Achieves a Mighty Success

Surah Al-'Ahzab – Verse 69

يَآ أَيُّهَا الَّذِينَ ءَامَنُوا لاَ تَكُونُوا كَالَّذِينَ ءَاذَوْا مُوسَي فَبَرَّأَهُ اللَّهُ مِمَّا قَالُوا وَكَانَ عِندَ اللَّهِ وَجِيهاً

69. "O' you who believe! Be not like those who hurt Moses (with a slander), but Allah cleared him of what they said, and he was well esteemed with Allah."

Sometimes the godly leaders are hurt and accused from the side of believers.

Following the discussion about respecting the rank of the Prophet (S) and leaving any kind of hurt unto him mentioned in the previous verses, here the Qur'an, addressing the believers, says:

"O' you who believe! Be not like those who hurt Moses (with a slander), but Allah cleared him of what they said, and he was well esteemed with Allah."

Among all divine prophets, who were hurt by people, the election of Moses (as) here is for the sake that those who hurt him among the Children of Israel are more than any other Divine prophet. Moreover, some of their hurts were similar to the hurts that the hypocrites caused unto the Prophet of Islam (S).

There are different ideas delivered by the commentators upon the objective meaning of hurting Moses (as) here, and that why the Qur'an has stated it ambiguously.

Therefore, there are various probable commentaries cited upon the holy verse, including:

1- According to a narration, once Moses and Aaron went upon a mountain where Aaron died. Rumourmongers of the Children of Israel attributed his death to Moses (as). Allah, the Almighty, made the fact of the matter manifest and made the Rumourmongers infamous.

2- As it was explained in upon the commentary of some verses of Surah Al-Qasas, No. 29, Korah plotted not to accept the law of Zakat, and that he might not pay the rights of the poor. So he planned that a bad woman would stand among the public and accuse Moses (as) saying that he had an unlawful relation with her.

By the grace of Allah, not only that plot failed but also the same woman attested to the virtue of Moses (as) and the Korah's plan.

3- Some of Moses' enemies once accused him (as) with sorcery, insanity, and attributing lies to Allah, but by means of some clear miracles Allah introduced him that he was free from them.

4- Some of the ignorant people of the Children of Israel accused Moses (as) that he had some bodily defects such as: leprosy, and the like, because when he wanted to wash himself he never stripped himself of clothing in front of others.

But one day, when he wanted to perform a total ablution in a corner far from people, he put his clothes on a piece of stone, then the stone moved and took Moses' clothes with it and some of the Children of Israel saw his body that it had no defect.

5- One of other factors of the hurts to Moses (as) was the seeking pretext of the Children of Israel. Sometimes they asked him that he would show Allah to them. They said that they were not ready to enter Jerusalem and fight against 'Amaliqah. They wanted him (as) to go there with his Lord and occupy it, then they would enter it.

But what is closer to the meaning of the verse is that the holy verse states a general and conclusive ordinance. The Children of Israel hurt Moses (as) in different ways.

They were some hurts that were not unlike to the hurts of some people of Medina unto the Prophet of Islam (S), such as spreading some false rumours, telling lies, and charging undue attributing unto the Prophet's wife, the explanation of which was stated in the commentary of Surah An-Nur, No. 24, verses 11 to 20, and the fault-findings they had about the marriage of the Prophet (S) with Zaynab, or the troubles they made in his house, or at the time of impolitely calling him (S) that they caused them against the Prophet (S).

However, it can be understood from this holy verse that if a person is esteemed at the presence of Allah, and has a good position and rank with Him, He will defend him for the undue attributes that some wicked people charge him. You must be pure and protect your honour before Allah; He will also in turn manifest your purity, though the malicious persons may try to accuse you.

Similar to this meaning is recited in the story of Yusuf, the truthful, the pious, that how Allah exempted him from the great and dangerous accusation of Zulaykha.

Again, Mary's baby attested to his mother's chastity and stopped the tongue of malicious ones of the Children of Israel who wanted to accuse her.

This point also seems necessary to be mentioned that this statement was not only for the believers of the time of the Prophet (S). There may come into being some people after him who do some things that hurt his holy spirit.

For example, they belittle his religion, waste his efforts and endeavours, and forget what he left behind among Muslims. Such people are included in the content of this verse.

So, we recite in some traditions narrated from Ahlul Bayt (as) that those who hurt Ali (as) and his progeny are involved in this verse.1

Surah Al-'Ahzab – Verses 70-71

يَآ أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلاً سَدِيدًا

يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزاً عَظِيمًا

70. "O' you who believe! Be in awe of Allah and speak you the right word,"
71. "He will adjust your works for you and will forgive you, your sins, and whoever obeys Allah and His Messenger, then indeed he has achieved a great success."

If a person practically observes Allah in his behaviour He will solve other problems for him, because the key to salvation is piety and obeying both Allah and the Apostle.

Following the discussions about the rumourmongers and the foulmouthed ones mentioned formerly, this verse issues an order which, in fact, is the remedy of this great social pain.

It says:

"O' you who believe! Be in awe of Allah and speak you the right word,"

The Arabic word ***/sadid/*** is derived from /sadd/ with the sense of 'firm' and 'unchangeable' which adapts with the truth, and reality. It is a statement which is similar to a strong dam, stands against the waves of corruption and falsehood.

Then, if some of the commentators have rendered it into 'right', and some others into 'free from false and idle talk' or 'outward being adapted with inward' or the like, all are meant in the above inclusive meaning.

In the next holy verse, the conclusion of 'the right word' has been stated as follows:

"He will adjust your works for you and will forgive you, your sins..."

In fact, piety is the basis of the improvement of the speech and it is the origin of the right word, and the right word is one of the factors of the deed improvement, and deed improvement is the cause of forgiveness of sins, since:

"...verily the goods remove evil deeds..."2

The scholars of ethics have said:

“The tongue is the most blissful part of the body.”

It is the most effective means of obedience, guidance, and improvement; and in the meantime it is counted as the most dangerous and the most sinful limb of the body, so much so that there may appear about thirty sins from this little limb.

The holy Prophet of Islam (S) in a tradition has said:

“The faith of a servant (*of Allah*) *does not truly straighten unless his heart straightens, and his heart does not straighten unless his tongue straightens.”*[3]

It is interesting that in another tradition Imam Sajjad (as) has said:

“Every morning everyone’s tongue inquires after other limbs’ health and says:

‘How are you?’

and all of them in reply to the tongue’s affection answer:

‘We are fine, if you let’.

Then they add:

‘By Allah! Be careful of us! Verily we will both get reward because of you and will be punished because of you’.”[4]

There are a lot of traditions in this regard all of which denote the extraordinary importance of the function of the tongue and that its improvement causes the improvement of ethics and purification of the carnal soul.

That is why we recite in a tradition:

“The Messenger of Allah (*S*) *did not sit on his pulpit but he recited this verse:*

‘O’ you who believe! Be in awe of Allah and speak you the right word’.”[5]

Then, at the end of the verse, the holy Qur’an adds:

“...and whoever obeys Allah and His Messenger, then indeed he has achieved a great success.”

What a salvation and success is better than this that one’s deeds become purified, his sins be forgiven, and he becomes acceptable before Allah.

Surah Al-'Ahzab – Verse 72

إنَّا عَرَضْنَا الأَمَانَةَ عَلَي السَّمَاوَاتِ وَالأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَن يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الإنسَانُ إِنَّهُ كَانَ ظَلُوماً جَهُولاً

72. "Verily We offered the trust unto the heavens and the earth and the mountains, but they refused to bear it, and were afraid thereof; and man undertook it, verily he is unjust, ignorant."

Man is superior to the heavens and the earth. He is trusty with Allah in the world of existence.

This noble verse completes the important issues which are referred to in this Surah concerning: faith, righteous deed, Holy war, donation, modesty, discipline, and ethics. It shows that man has such a very worthy position that can be the bearer of the Divine messengership.

So, if he becomes ignorant to his own values he will be unjust to himself and, consequently, he will fall into the lowest point.

At first, the holy verse refers to the greatest and the most important privilege of man over the whole world of creation, where it says:

"Verily We offered the trust unto the heavens and the earth and the mountains..."

But these significant great and huge beings of the world of creation refused to bear this trust and announced that they were unable and were afraid to bear it.

The verse continues saying:

"...but they refused to bear it, and were afraid thereof..."

It is evident that their refusal was not because of arrogance, as we recite about the refusal of Satan in the prostration for Adam:

"...he refused and was full of pride..."[6]

but their refusal was derived from fear accompanied with humility and veneration.

But, in this circumstance, man, this wonder of the world of creation, came forth and undertook the trust:

"...and man undertook it..."

Alas! From the beginning he was unjust to himself, and he did not recognize his value and did not perform what was eligible for bearing that trust:

“…verily he is unjust, ignorant.”

The great commentators of Islam have discussed a lot about this verse, and tried very much to make the fact of ‘trust’ manifest. They have delivered different views the best of which, based on the content of the verse, have been chosen as follows:

Fundamentally, there are five points in this expressive verse on which we must emphasize:

1- What is the purpose of ‘trust’, the divine trust?

2- What does ‘We offered unto the heavens and the earth and the mountains’ mean?

3- Why and how did these great things refuse to bear this ‘trust’?

4- How did man bear this ‘trust’?

5- Why and how was he ‘unjust’ and ‘ignorant’?

Concerning ‘the trust’ there have been mentioned different commentaries.

Among them are: ‘***The purpose of ‘trust’ here is the ‘Divine love*** (***wilayah***)’ and the perfection of the attribute of worship which can be required by the way of knowledge and righteous deed.

1- The objective meaning is the attribute of authority and free will which causes man to be privileged from other living creatures.

2- The objective meaning is ‘man’s wisdom’ which is the common basis of duty and criterion for reward and punishment.

3- The objective meaning is the limbs of man’s body. The eye is a ‘trust’ of Allah which must not be applied in the path of sin. The ear, the hands and feet, and the tongue are some other trusts which are obligatory to be protected not to commit sins thereby.

4- The objective meaning is the deposits that people take from each other, as well as fulfilling the promise.

5- The objective meaning is ‘gnosis of Allah’.

6- The objective meaning is obligations and Divine duties such as: prayer, fasting, and Hajj.

But with a little care, it makes the fact clear that these different commentaries are not contradictory with each other, and some of them can be contracted into some others. Some of them refer to a small part of the subject, while some others encompass the whole matter.

In order to find an inclusive answer, we must look at ‘man’ and see what does he have that the heavens,

the earth, and the mountains have not it?

Man is a being that has an extraordinary talent by which he can be the complete extension of Allah's viceroy. By earning knowledge, purification of the carnal soul, and accomplishments he can obtain the climax of honour and go high above the angels.

This talent is accompanied with free will and authority; that is, he has begun this way from the beginning and paved it by himself and with his authority towards infinity.

The heavens, the earth and the mountains have also a kind of gnosis of Allah that they are busy mentioning the remembrance and glorification of Allah (s.w.t.) and they are humble and do prostrate before His greatness, but all of these acts are innate, genetic, and compelling. That is why there is not a development in them.

The only being whose both ascension and descent are unlimited, and that can climb towards the top of perfection and do all of these things by his will and authority, is man. And this is that very trust of Allah that all beings refused to bear it, but man came forth and undertook it alone.

So, we see that the next verse has divided men into three groups: believers, disbelievers, and hypocrites.

Therefore, it must be said in a short sentence: the Divine trust is that very potentiality of infinite perfection accompanied with will and authority so that he may reach to the rank of a perfect and sincere servant of Allah by means of accepting the love (wilayat) of Allah.

Why has this issue been rendered into 'trust' while our existence and all what we have are the 'trust' of Allah?

This matter is for the importance of this great privilege of man; else other merits are also the deposits of Allah that, in comparison with it, have a less importance.

Here, this trust can be referred to with another sense and said that 'the Divine trust' is engagement and undertaking responsibility.

In other words, this holy verse states some facts about man that man's intellect has not found them yet. But that which is understood from the apparent of the verse is that Allah has bestowed some particular specialties and privileges on man that none of the beings in the heavens and the earth has them.

These privileges are the trusts of Allah which bring forth some responsibilities for man. But many of human beings have been treacherous in this trust and have applied it in a path opposite to the command of Allah.

The intellect and the man's will, which must be used alongside the path of knowing the truth and

choosing it so that it can be the cause of his development and perfection, has been applied in some false ways, and it has resulted to the expansion of injustice and cruelty so far that the man's behaviour has been counted as an 'ignorant' action.

Some Islamic narrations cited by the Ahlul Bayt (as) have rendered this trust as the acceptance of the love (wilayat) of Amir-ul-Mu'mineen Ali (as) and his progeny.

It is for the sake that the love of prophets and the Imams is a strong ray of that general love (wilayat) of Allah, and reaching the rank of worshipping servitude and paving the path of development is not possible save by accepting the love of the friends of Allah.

When Ali-ibn-Mus-ar-Rida (as) was asked about the commentary of the offering the trust mentioned in this verse, he said:

"The trust is the mastership (Wilayah). Whoever claims it without truth has disbelieved (and has gone out from the realm of the Muslims)."[7]

In another tradition we read that when Imam Sadiq (as) was asked about the commentary of this verse, he said:

"The trust is the mastership, and the man (who has been qualified as 'unjust' and 'ignorant') is the possessor of a great deal of sins and is a hypocrite..."[8]

Another tradition indicates that when the time of prayer approached, the body of Hadrat Ali (as) began trembling, and he said:

"It is the time of prayer. Prayer is the trust of Allah which the heavens and the mountains refused to bear."[9]

Addressing Ahlul Bayt (as), we recite in Jami'ah-yi-Kabirah, the supplication:

"You are the protected trust!"

Ibn-Shahr'ashub, and Muhammad-ibn-Ya'qub Kulayni have narrated from Imam Sadiq (as) who said:

"The purpose of 'trust' is the love (wilayat) of Amir-ul-Mu'mineen Ali (as)."[10]

Ali-ibn-'Ibrahim from Qum writes in his

"Trust is Imamate and enjoinment and prohibition.

The evidence upon the fact that it is Imamate is the word of Allah, the Glorious, the Almighty, to the Imams (as) where the Qur'an says:

'Verily Allah commands you restore deposits to their owners...'[11]

Thus, the trust is Imamate which Allah offered unto the heavens and the earth and the mountains and they refused to bear it so that they would claim or usurp it from its owner and they were afraid to do so, then man bore it…"

Muhammad-ibn-Hassan Saffar in his book entitled Basa'ir-ud-Darajat narrates from Imam Baqir (as) who about this verse said:

"The trust is mastership (wilayah)…"

Upon the rank of Ali (as) Ibn-i-Shahr'ashub, narrating from Abibakr Shirazi, cited in the book entitled Nuzul-i-Qur'an, narrated from Muhammad Hanafiyyah from Amir-ul-Mu'mineen Ali (as) who in a detailed tradition said that the purpose of 'the trust' is mastership (wilayah).

There are also some other narrations in all of which 'the trust' has been rendered as the mastership (Wilayah) of Amir-ul-Mu'mineen Ali (as). You may refer to the commentaries of Burhan, Nur-uth-Thaqalayn, As-Safi, Majma'ul-Bayan, and other books of tradition.

Upon the acceptance of the Divine trust, it must be said that this acceptance has not been a ceremonial and conventional acceptance, but it is a genetic acceptance according to the level of talent.

The only question that remains here is about man's being unjust and ignorant.

Is 'man' being qualified by these two attributes, which apparently are as his reprimand and reproach, for his accepting this trust? Certainly the answer of this question is negative, since the acceptance of this trust is the greatest honour and privilege of man.

How is it possible that for the sake of the acceptance of such an important and high position he would be blamed? Or these qualifications are for the forgetfulness of most men and that they are unjust to themselves because of the lack of awareness of man's rank, the very thing that began in Adam's generation by Cain and his followers, and has also been continuing until now.

The man whom is called from the top of 'Arsh, the progeny of Adam on whose head was put on the crown of Allah's honour:

"…We have honoured the children of Adam…"[12]

the men who are the vicegerents of Allah on the earth:

"…Verily I am appointing on the earth a deputy'…"[13]***;***

the man who was the 'angels' teacher and was made prostrated by the angels of the heaven. How much must he be 'unjust' and 'ignorant' that he forsakes these great splendid values and, making him captive of this world, stands in the row of Satans and falls into the lowest point of Hell?

Yes, accepting this deviated line, that unfortunately has had many followers since the beginning, is the best reason that man is unjust and ignorant. However, we must confess that this man, who is apparently very little, is one of the wonders of the world of creation, who has been able to carry the burden of the trust that the heavens and the earth were unable to bear, if he does not forget his rank.

Surah Al-’Ahzab – Verse 73

لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبَ اللَّهُ عَلَي الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَكَانَ اللَّهُ غَفُوراً رَحِيماً

73. “So Allah punishes the hypocritical men and the hypocritical women, and the polytheist-men and the polytheist-women and Allah turns in mercy to the believer-men and the believer-women, and Allah is Forgiving, Merciful.”

The trust of Allah causes man to be responsible. He who protects the trust will receive the Divine Mercy, and he who proves treacherous will be punished.

This verse, in fact, states the cause of offering this trust to man. It states this fact that, after bearing this great Divine trust, the members of human beings are divided into three groups: the hypocrites, the polytheists, and the believers.

It says:

“So Allah punishes the hypocritical men and the hypocritical women, and the polytheist-men and the polytheist-women and Allah turns in mercy to the believer-men and the believer-women, and Allah is Forgiving, Merciful.”

However, the letter ‘L’ at the beginning of the Qur’anic word ***/liyu‘a□□iba/*** is as the sign of the purpose of something which is mentioned for the statement of the end of something.

Thus, the concept of the verse is: the end of the carrying this trust was that a group paved the path of hypocrisy and another group took the path of polytheism and, as the result of being treacherous in the trust of Allah, then they will encounter His punishment, while a group, who believe, for being faithful to this trust and that they do perform their duty concerning it, will be involved in the Mercy of Allah.

By the way, the application of /yatub/ (turns in mercy) for the believers (instead of reward) may be for this fact that the most fear of the believers is for the faults they may have committed, so it gives them certainty and rest that their faults will be forgiven.

Or it is for the sake that the repentance of Allah unto the servants is His turning to mercy, and we know that all merits and rewards have lied in the term /rahmat/ (mercy).

O Lord! Appoint us among those who have sincerely accepted the trust of Yours, and have eagerly protected it by fulfilling their duties about it.

1. Nur-uth-Thaqalayn, Vol. 4, P. 308
2. Surah Hud, No. 11, verse 114
3. Bihar-ul-'Anwar, Vol. 17, P. 78
4. Bihar-ul-'Anwar, Vol. 71, P. 278
5. Al-Mizan, Vol. 16, P. 376
6. Surah Al-Baqarah, No. 2, verse 34
7. The Commentary of Burhan, Vol. 3, P. 341
8. Ibid
9. Nur-uth-Thaqalayn, the commentary
10. Kafi, the commentary of Nur-uth-Thaqalayn, Burhan, and Safi, under the verse
11. Surah An-Nisa', No. 4, verse 58
12. Surah 'Isra', No. 17, verse 70
13. Surah Al-Baqarah, No. 2, verse 30
